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RECORD OF CHRISTIAN WORK

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Edmund Schwarze

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John A. Hutton

Other articles and reviews by Milton T. Stauffer

Herbert W. Gates, Dwight M. Donaldson, W. Douglas Mackenzie

Boynton Merrill and W. O. Shewmaker

VOLUME 51
NUMBER 7

JULY, 1932

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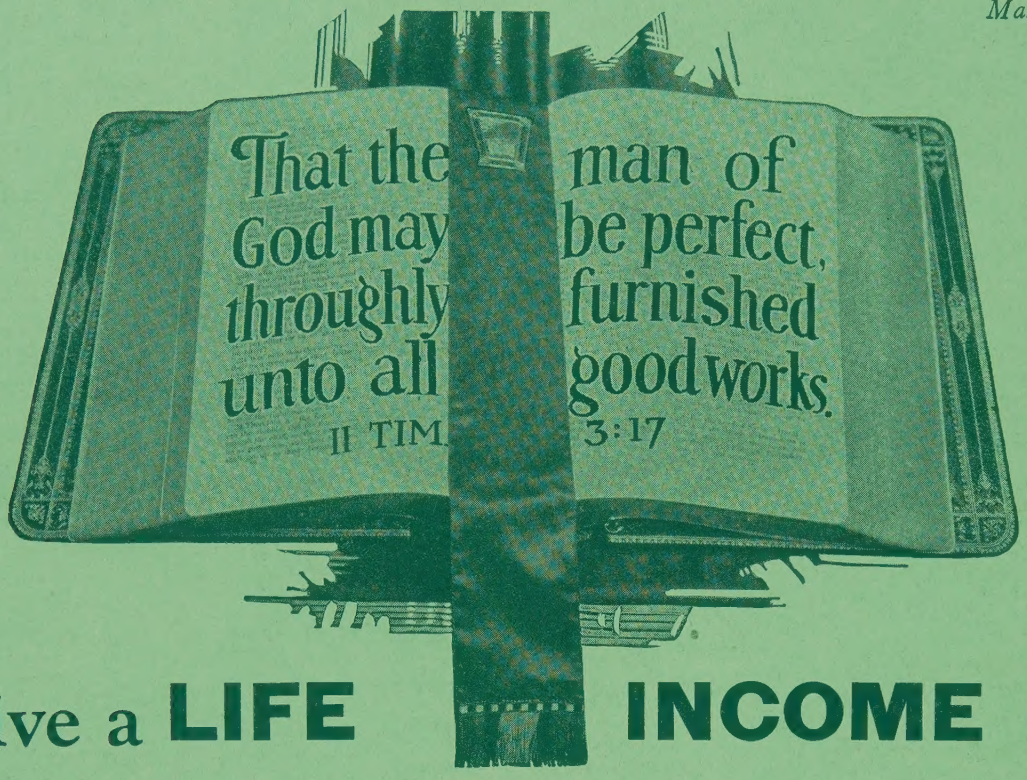
Matt. 6:21



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He that hath a gospel
Whereby heaven is won,
(Carpenter, or cameleer,
Or Maya's dreaming son,)
Many swords shall pierce him,
Mingling blood with gall,
But his own disciple
Shall wound him worst of all.
—*Rudyard Kipling.*

Current Thought

WE LEAVE OUR HEART OPEN to the spiritually-minded man, but shut it against mere ability.

BY FAR THE MOST SIGNIFICANT ACHIEVEMENTS of the missionary slip through the meshes of statistical reports. —A. S. Woodbourne.

THERE IS BUT ONE REASON that prohibition won't be repealed, and it's not numbers either. It's because the wrong people want it repealed.—Will Rogers.

IF OUR WORDS are to carry conviction our lives must mirror our belief.

Young people do not need comfort. They need adventure and a hard life.—Edgar B. Castle.

THIS IS A TRYING TIME for college students. At higher educational institutions of all classifications the opportunities for earning supplementary income have been reduced almost to the vanishing point, while at the same time many parents, heretofore able to finance the college work of their sons and daughters, find it difficult to meet the full cost.—Frederick E. Stockwell.

THE TIME WAS when the average religious home observed family worship and our people were assured a familiarity with the Bible. In modern times this education has been relegated almost entirely to the Sunday school. President Noah Porter once declared, "Ten minutes a day in the reading of the best literature would insure a well educated person in literature." If he was right, the value to our civilization of the organized efforts of the Sunday school cannot be overestimated.—Simeon D. Fess.

WE HAVE OUR THEORIES, but can't prove them. We speak of the lines of force; we draw a diagram of the magnetic fields. We know there are no lines there, and "field" is just a word to cover our ignorance. . . . I say that the magnet floats in the air by the will of God; and no man can give a more precise answer. Of the speed of light our theories are but educated guesses. Our best scientists today have to recognize that we are just kindergarten fellows playing with mysteries, as were our

Dr. J. Stuart Holden's

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ancestors, and as our children will be. No scientific concept can stand still.—W. R. Whitney, director of research for the General Electric Company.

When America Forgets God

Rev. Will H. Houghton, New York

The best way to become unpopular is to prophesy judgment and destruction. Every generation likes to hug to itself the delusion that it is permanent.

If we are to discover the future of civilization there are only three sources of information. We have prophecy, and it indicates that the end of this age will be a time of distress and confusion. We have history, and history indicates that there always have been war and corruption. Then we have human nature. As human nature has failed in the past, how dare any glowing optimist expect it to succeed in the future?

History, geology, archeology and the Bible tell us a crisis story. Nations and civilizations have gone on uneventfully for centuries, and suddenly have been plunged into chaos or blotted out of existence. It was not mere poetry when the prophet of old said, "The wicked shall be turned into Sheol, and all nations that forget God." The lesson of all history is that God will eventually attain his purpose. Nebuchadnezzar may defy God, but God's final answer is destruction. Napoleon may say to deity, "You rule up there and I will rule down here," but God's answer is the island of St. Helena.

There is no reason to believe that America can defy the divine law and continue to exist. If an age produces godlessness it will produce lawlessness, and moral defiance will bring moral disaster.

Homer Rodeheaver Speaking

Q. What would you advise for a church having a quartet only, and the congregation does not sing?

A. The ideal situation is to get one good music man, pay him enough so that he can afford to be there, and let him build a choir in every department of the church, using every young person from the primary department to the adult that can sing at all, and let him give his services as a teacher of music to the young people, those who give their service in the choir! This has been tried.

Walter Jenkins went to Memphis, and is now in Dallas. He went into a church where they had been having a quartet, and started building up a choir. He built it to over 100, the capacity of his choir loft, and he had one night a week for instruction, where every member could come, and he would teach them breathing, sight-reading, interpretation, oratorio singing. Those people became so loyal that they filled the church choir. After four years' service there with over 100 membership in his choir he averaged winter and summer, the year around, 85% attendance.

I can tell you of others who have brought interest to music in church that way. I do not recommend putting the quartet out. The ideal situation is to have one music man who could teach voice, orchestra, teach the young people to sing and to play.

Q. Some of us in choirs are partial to anthems, and instead of getting music to support and supplement the sermon it is hard with an anthem and music to convey a message. Some think it is beneath them to use the common gospel hymns, the music is not high class enough. How do you overcome this?

A. My heart goes out in sympathy to everyone with this problem. I know it is a tremendous problem. We have been trying to help you by bringing these choir leaders into our conferences, and there doing some gospel songs for them as solos and choirs as artistically as they do the anthem, proving to them it is possible to do it. A lot of them have gone back from our conferences at Winona and started using gospel songs effectively. A gospel song when it is done artistically is even more effective for the average individual than the great pieces of music.

We have been trying to do that in another way. We got out songs in little sheets to sell at 10 cents. So few will sing the song out of a book that we take and spread them on two pages. We put them on the counters of music dealers, but they did not sell.

One man said: "Rodeheaver, add one inch margin, and charge 40 cents!"

That is what we did. We took some of the same songs, spread them out, gave them more accompaniment, and made the price 40 cents. Many have been buying those gospel songs, and they are being used all over the country. They are the same beautiful simple gospel messages, given an arrangement the average accompanist can make something out of to support the singers.

For this same situation we know the song service can be made much more interesting by the minister or choir leader if they have something interesting to say about the hymns they are going to sing. We have edited a handbook as a contribution to the development of new interest in hymn singing, which has a story about every author and every hymn in the book. For instance, if you have selected to sing "Thou art, O God, the life and light," turn to No. 48 in the handbook and find out who Thomas Moore was, find out who wrote the music, find out when it was written. You will find these facts, and much more. For every song and every author in the hymn book you have a statement of the fact or story about that in the handbook. The handbook is not to be sold to the general public. It is given to ministers or song leaders who use the hymnal. We have done it because so many have come and wanted to know where to get a story about a certain hymn, or a fact about the man who wrote the hymn.

More Machinery Than Power

A young woman who worked in an umbrella factory said to her pastor one day in a discouraged manner:

"Pastor, I'll have to hunt another job."

"What's the matter? Have they discharged you?"

"No, they haven't discharged me."

"Well, hasn't your factory enough orders to keep going all the time?"

"No, not that at all, they have more orders than they can fill. But they haven't enough electricity to keep all the machines going at once, and my machine has to lie idle part of the week, and I lose so much time and pay. The trouble with this factory is, they have more machinery than power."

New York City

I'm enjoying it more and more. The BEST religious magazine I've ever read in my life, and I have read good ones too.—M. A. G.

In the

August RECORD

+

The Scene at Bethesda's Pool
Adam W. Burnet

The Gift of Forgetfulness
J. Stuart Holden

Carrying the Water of Life
Milton T. Stauffer

Illumined Memories
Charles R. Erdman

The Lost Chord
James I. Vance

The Christian and the Spirit of the Age
J. East Harrison

Suggestions for Song Leaders and Choir Members
Earl L. Wolslagel

How One Family Was Cured of Depression
Howard W. Pope

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics — Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

UNITED THEOLOGICAL SEMINARY LIBRARY

Volume 51 Number 7

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Rev. David Allen Reed

W. R. Moody

The announcement of the death of Rev. David Allen Reed at his home at Springfield, Mass., in April brought a sense of bereavement to many throughout the country, and even in far distant lands.

"Some men start movements, others carry them on." To the former class Mr. Reed belonged. His spiritual perception led him to recognize needs and his faith led him to launch movements which at their inception seemed to some as chimerical. After more than a generation they are wielding an influence widespread and potent.

Born in Lansingburgh, N. Y., in 1850, he completed his course at Hamilton College in 1877. After further study in Europe he graduated from Auburn Seminary in 1881.

In 1878 D. L. Moody conducted an evangelistic mission in Springfield, and Mr. Reed threw himself into the services with enthusiasm, accompanying Mr. Moody a month later to New Haven to assist in his work there. These early associations laid the foundation for a warm friendship which persisted during life.

When Mount Hermon School was organized in 1881 the two men were again closely associated as Mr. Reed became the first clerk of the new corporation, a position he held till 1893.

In 1881 he became pastor of Hope Congregational Church in Springfield, then a mission church, which he served as pastor till 1889.

He established the School for Christian Workers in 1885. The object of this was to train young men and women for Christian service, primarily for Y.M.C.A. and Y.W.C.A. secretaries and for missionary service. In 1902 the latter objective it was felt could be better achieved in connection with a theological seminary, and was moved to Hartford, subsequently to be known as the Hartford School of Religious Pedagogy, which with the Kennedy School of Missions and the Theological Seminary make up the Hartford Seminary Foundation.

In rough outline these are the salient facts in Mr. Reed's Christian service. It was not, however, all for which he will be remembered. It is less what a man does than what he is that most endears him to his fellow men. With all his varied interests he was never too busy to take time for friendship. His cheerful optimism, his unswerving and daring faith in God and his fellow men, his capacity for sympathy, his wholesome sense of humor and his steadfast loyalty to God made him one whom to know was to love.

Well-chosen friendship, the most noble
Of virtues, all our joys make double
And into halves divides our trouble.

Lines Written Beside the Sea of Galilee

Florence F. Masters, in the "Indian Witness"

If I could write a pleasing verse
About the Galilean Lake,
And say the things I want to say,
And make the rhymes I want to make,—

If I could get a vision clear
Of him who walked these shores of old,
And keep that vision in my heart,
And hold it as I'd like to hold,—

If I could walk these paths with him,
Just as he used to come and go,
And learn the lessons that he taught,
And know them as I ought to know,—

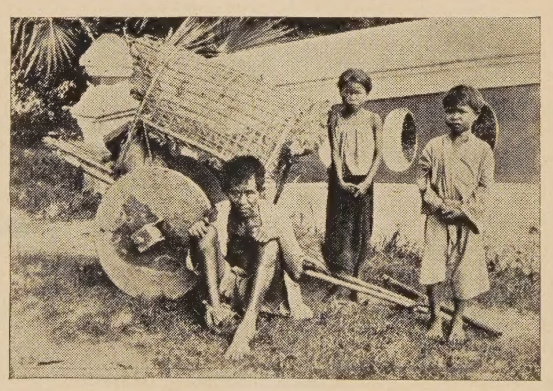
Then I would tell you what it means
To dwell a while in Galilee,
And show you just a little bit
Of all that I would like to be!

COULD YOU REFUSE THEM?

This pitiful little caravan travelled ten days on foot to reach a Leper Mission Hospital.

The old man, for 20 years a leper, was wheeled in this primitive cart by his motherless daughter and the son of a leper neighbor.

By day they begged; by night they slept in ditches.



Funds Are Needed
to provide for these sick, homeless outcasts.

Must They Be Turned Away?
Can we let our missionaries face this bitter task of refusing aid, without straining to the utmost to help them obey the Master's command to "Cleanse the lepers"?

WHICH SHALL IT BE?

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$40 a year's complete care of an adult leper.

$10 weekly medical treatment for two years, a period sufficient to cure incipient cases.

$2 a pair of blankets.

Record of Christian Work

Volume 51 July, 1932 Number 7

✠ One of the advertised attractions of Cliff Haven on Lake Champlain, the large Roman Catholic summer school, is that it is only 20 miles from the Canadian border.

✠ Pendle Hill is a graduate center for religious and social study, located at Wallingford, Pa. It was opened in 1930 by the Society of Friends, and Dr. Henry T. Hodgkin was invited to be its director.

✠ Last year the American Unitarian Association and the Universalist General Convention appointed commissions to consider the drawing together of the two denominations. The plan the commissioners adopted and recommended is to unite in a working fellowship (not a merger), which will make possible a larger inclusiveness by taking in other groups of liberal religious people and independent churches as desired.

The commissioners voted to call themselves the Council of the Free Church of America. Each constituent denomination would keep its own honored name and its organization intact, but would avoid duplication of effort and coöperate wherever possible.

If the plan should go through the Arlington Street Church of Boston would, for instance, become the Arlington Street Church, Unitarian (Free Church of America).

✠ Recognition of the need for closer fellowship of the Negro in the Presbyterian chuch is evident in the definite recommendations for its Negro work adopted by the Presbyterian Board of National Missions. The board voted to work toward the coördination of the program for Negroes with the other departments of the Board's work; the inclusion by church extension boards in Northern cities of the colored churches in their surveys and development plans; and when the financial situation of the Board permits, a minimum salary of $1200 with manse for well-qualified Negro pastors who are spending full time in the ministry. The Board sees also the desirability of cultivating closer contacts with the General Assembly of the Colored Cumberland church, to which denomination, it is felt, the Presbyterian church has a continuing responsibility not fully discharged.

✠ Fifty years and more as a preacher is a notable record. Dr. G. Campbell Morgan's ministry is measured in these terms.

Born in 1863, he tells in "The Christian Review," quarterly magazine published by the Eastern Baptist Theological Seminary of Philadelphia, that he preached his first public sermon in 1876. He trained to be a teacher, but was definitely led by God, he believes, into the ministry. In 1886 he started out in evangelistic work. In 1889 he settled in a Congregational church.

Looking back over his career his convictions about preaching are that a preacher is a messenger, a herald who proclaims his message with authority; never seeking his message by listening to the voices of the age; remembering that a phase of truth is never the whole truth; and living by what he has preached.

"I would rather preach than do anything else," he says. Again, "I have always felt, and never more so than today, that the work of preaching is not that of debating difficulties, or speculating, or considering philosophies, but that of proclaiming the Word of God."

✠ Captain Robert Dollar, 88-year-old steamship magnate who recently died, made a practice of reading his Bible every day.

"For the past 60 years every morning before breakfast," he wrote the American Bible Society, of which he was a vice-president, "I have read part of a chapter in the Old and New Testaments. By commencing the day with the reading of my Bible I find it gives me much valuable information and inspiration which is past my power to express. The older I become—and I am past my 87th year,—the more benefit do I derive from this habit of reading from chapters of the Bible each morning, not alone from a spiritual standpoint but from a commercial one as well, as I find it of great help in my business. It has meant guidance and help in my efforts to make success in this world.

"As we advance, as we accomplish more and more in the realm of science and its contributing factors, the more do we depend on the living word of God, whether we realize it or not."

There is a Bible in every room of the big fleet of Dollar Line passenger steamers, placed there by Captain Dollar. In addition to this, on each of the trans-Pacific liners and round-the-world boats a supply of Chinese Bibles has been placed to meet the need of Chinese passengers, cabin boys and waiters. These books were selected with a view to providing whichever dialect or language form would be most readily understood.

✠ "When I took my position with the Indian Bureau a friend of mine in congratulating me said, 'Henry, you're going into missionary work with the government behind you,'" remarked Mr. J. Henry Scattergood, assistant commissioner of Indian Affairs, in the course of a dinner address to the members and staff of the Presbyterian Board of National Missions. "And I found he was right. Working with the Indians under the government takes just the same spirit for success as actuates missionaries. We need young people imbued with that spirit, young people fostered by the Student Volunteer Movement, whose ideals are those of service for others rather than commerical profit."

Mr. Scattergood traced methods by which the government was working out its new policy of helping the Indian to independent, contributing citizenship.

Non-segregation has become the standard in education. Already over half of the Indian children have been placed in public schools with white, for whom the government pays five hundred thousand dollars a year in tuition. Two reasons are back of this move: the white and Indian children learn to take each other for granted; the influence of the school and new ideas spreads into the Indian home, which accelerates adjustment to the new civilization. Another aid to adjustment is vocational guidance, which endeavors to place young graduates. Many officers on the personnel staff and in other positions are educated Indians who have been through the mill.

"We can't turn the clock back now. The Indian is in the midst of the white man's civilization. He must go with it or be lost."

The Vatican Modernized

The present pope, Pius XI, in addition to his work in the sphere of the church and politics, will remain known as the pope who has most contributed to the modernization of the Vatican. He is not only the first pope who has installed his own bathrooms in the Vatican, who possesses his own automobiles, who has a golden telephone on his writing table, who can send forth his missionaries by aeroplane, who can set the church bells going by means of electricity, and rules over his own broadcasting station, but he is also the first pope who has modernized the services in St. Peter's. A microphone and loudspeakers have been so installed that both the spoken word and the music can be heard in the most extreme corners of the enormous building, and also in the square outside. Further, the domain of the Vatican is the only one which has been modernized at practically no expense, as American, German and Italian firms vied with one another in supplying gratis all that was necessary.

Spiritual Birth Control

Must the Baptists in Porto Rico check their work by not striving to bring more people to the new birth because they cannot adequately take care of the spiritual children they now have in the churches and Sunday schools? This is the question asked by Supt. George A. Riggs.

He cites cases of churches built 20 years or more ago for a handful of converts or Sunday school scholars where now the audiences and scholars run up into the hundreds. More than 50 churches are in such condition, some cases more extreme than others. And where white ants have not eaten the woodwork as the years have passed the destructive tornado of 1928 took heavy toll of many buildings.

The total church membership is 4414, and the Sunday school enrolment 8987.

Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray thee, in the hearts of all men the true love of peace, and guide with thy pure and peaceable wisdom those who take counsel for the nations of the earth, that in tranquility thy kingdom may go forward till the earth is filled with the knowledge of thy love! Amen.

For the Children of Western Canada

Over 8000 children are enrolled in the Bible Memory Contest operated in four provinces in rural Western Canada by the Canadian Sunday School Mission of Winnipeg. In one place the nearest church is 135 miles away, a school teacher wrote on enrolling her pupils, and in many places there are not even roads.

This mission has over a hundred Sunday schools in rural communities where a few years ago there were none. Last summer they held 76 summer schools of two-week periods where many children received Christ as their Saviour as well as getting Bible training. Boys and girls who have memorized Scripture in the contests for two years are eligible for a Bible Correspondence Course of 52 lessons, with questions to be answered and returned for correction. Radio evangelism each Sunday from November to April is another ministry of the mission. Also, summer camps for children and for rural school teachers.

The summer is essentially the time for spiritual campaigns in rural districts it is found, and the mission plans for aggressive work this summer. A total of 80 workers were engaged last year, most of them volunteers. A budget of about $9000 must be raised to maintain the regular missionaries and the expenses of the work.

A Year's Pilgrimage in India

By E. Stanley Jones

Writing in the "Indian Witness" Dr. E. Stanley Jones says the past year has been far and away the best he has spent in India. The possibility of self-government has sobered India. Men are now beginning to feel that Christ is a national asset of which they must take increasing account in the building of the new India.

There was scarcely a day throughout the year when Dr. Jones did not speak three hours or more, with interviews between times.

"While at Agra Principal Holland told me of a series of meetings he had arranged for Mott at Allahabad 25 years before. Mott had spoken for about four days to the students and others without daring to mention the name of Christ. On the last day in the last five minutes of his address he mentioned the name of Christ, and in less than five minutes the whole hall was empty. They broke up at the mention of that name. Then he remarked, 'But here we are in the hottest time of the school year, and this hall without any fans is packed night after night, and you began with the name of Christ in the first five minutes and have talked of nothing else since, and yet they crowd in and listen for hours, and then seem loath to go. Certainly the atmosphere in India has changed!' It has!"

At one place a leading pundit said: "Within 20 years it will be the common practice for Christians to stay in their Hindu homes without social or political penalty."

Though Dr. Jones has found more scepticism in India this year than in his previous 25 years it is honest and frank.

Summarizing he says: "Yes, the year has been the finest of the twenty-five: larger crowds, deeper interest, a greater willingness to face the facts, a more intense spiritual hunger, and a greater

openness toward Christ. Who wouldn't be happy to be in India of this new renaissance? I am!"

The Walls of Jericho

The report from Jericho that Professor John Garstang has ascertained by continued examination of the remains of the Canaanite city that the walls reported in the Book of Joshua to have "fallen down flat" were, in fact, destroyed by earthquake, has aroused a large measure of public interest. From first to last the excavation of the historic site has yielded results confirmatory of the Biblical records as found in the Book of Joshua, chapter 6, and already it has been made clear that after the falling of the walls the city was destroyed by fire, as the Scriptures have all the while kept us informed (verse 24).

Now it would appear that the walls fell through seismic disturbance. And why not? The entire Jordan Valley, as is well known, is susceptible to earth tremors, and as recently as five years ago there was an earthquake which dammed the river Jordan.

While not surprising to those who have recognized the many allusions in Holy Scripture to this form of providential visitation, the report of Dr. Garstang's conclusions seems to have conveyed a strange meaning to newspaper writers lacking an understanding of the old-time episode. They have said, for example:

"The Book of Joshua attributes the fall of the walls to some mystic power in the sounding of ram's-horn trumpets, but now we know otherwise!"

All the time, and without question, the Book of Joshua made no such bald attribution.

In that Book we read, in simple terms, "The Lord said unto Joshua, I have given into thy hand Jericho, etc."; and we proceed to read that in a manner which showed entire confidence in the divine undertaking the people of Israel for seven days, following the priests and the Ark, compassed the city, blowing horns and shouting as commanded. This procedure, divinely ordained, furnished a clear indication as to the time of waiting before the divine judgment would be executed; and then, following upon a period of expectation and reliance upon the will of God, it was the privilege of the Israelites to witness the collapse of the walls. "By faith the walls of Jericho fell down after they had been compassed about seven days" (Hebrews 11. 30). Thus we see that while the conquest of the city may have waited upon the faith of the children of Israel, the falling of the walls must be attributed to the working power of him who had said to Joshua, "I will give into thy hand Jericho."

It is, of course, marvelous that the divine judgment should have come at the very day on which the compassing of the walls was accomplished, but that fact showed the manner in which the God of Israel was in the episode with a judicial purpose that could not fail.—"Christian."

The senior class at the Presbyterian Memorial Institute, Assiut, Egypt

Adverse Conditions in Mexico

Mexico's century-old struggle against religious bigotry and domination is getting more intense. The anti-religious movement is not caused by Protestantism, nor is it directed against Protestant missions. However, these suffer the consequences of the campaign against the unenlightened and oppressive religious system that still dominates Mexico. Moderate measures by the government having failed to achieve their object, the methods are becoming more drastic.

Rev. L. P. Van Slyke relates the difficulties that have hit the two large Presbyterian schools for boys and girls in Mexico City.

"Now no Bible study is allowed, no minister either Mexican or American may teach any religious subject, and not even grace may be asked at meals. Our missionaries are trying to do some Christian work through voluntary groups outside of school hours, but the number of hours of class work required by the government is so great that the students are under severe pressure, and such outside work is done under great difficulties. A steady, relentless pressure seems to be squeezing the religious life out of these schools. Without government recognition and credit the schools would lose most of their students, and so would lose the opportunity for even a slight Christian influence upon them. Furthermore, the government has taken steps to take over our school buildings on the ground that they are owned by a religious organization such as our Foreign Board; for according to the Mexican Constitution all real estate owned by any religious organization becomes at once the property of the government. We may lose our school properties anyway. The government would not now

permit us to sell them, even if we could.

"Personally, I see only one way out of the tangle, and it is at best a painful and costly way. We can close these schools and establish in various places, near official government schools, Christian homes for students, so that they may carry on their studies in the government institutions and yet spend part of their time in a clean, positively Christian atmosphere. I would call your attention to an excellent article on this problem by Miss Ethel Doctor of our mission in the May number of 'Women and Missions.'

"In one state of Mexico, Tabasco, organized religious work has been made practically impossible by the opposition of the state government, which is atheistic. All the church buildings we had in that state have been taken away by the state, and are centers for atheistic propaganda. In the neighboring state of Vera Cruz, while matters have not reached any such extreme, there is a strong anti-religious movement, and Christian work is becoming more and more difficult. I know of one fine young fellow who had begun to take a leading part in the Christian Endeavor movement in Mexico, who has now gone over to the anti-religious forces, thanks to the tremendous pressure exerted upon him. He is not the only one. Our Mexican pastors are sticking to their posts under the greatest difficulties. These adverse conditions have not yet spread to other parts of our field, but there is no knowing when this may not happen. A new law in the capital district, Mexico City and environs, has added to the already great difficulties of ministering to the various churches and small groups by prohibiting any one's preaching in more than one locality."

American Baptist Telugu Mission

A refreshing report of 26+ pages, with many illustrations, has good news to tell of the 96th year of this mission in South India. The church members now number 103,000, as compared with 76,936 ten years ago. Work is carried on in more than 3000 villages, with Christian converts in 2500 villages. The villages yield more converts than the cities. The mass movements are in the villages. The staff at work on the field numbers 96.

The worldwide economic depression has affected the work in the mission considerably. Churches which had been self-supporting now find it difficult to support their pastors, as there is little sale for the products of their land. Those who depend upon daily cooly find themselves out of employment, as the farmers cannot afford to pay the laborers as formerly, so it is a vicious circle. Many who have had jobs on the railway and in offices have had cuts in their wages, so have reduced their contributions to the church.

From among the reports of workers we cull a few passages.

"Two churches considered themselves rich enough and interested enough to give the missionary as emergency help 200 rupees, aside from their regular benevolences. And all this in a time of financial depression!"

"Steady progress is reported by nearly all workers in the field. But we also have had a few cases where difficulties arose in the churches due to improper interpretation of Bible truth and its application to the daily life and practice. In those cases, by the help of God and the guidance of the Book difficulties were overcome.

"Churches in general are beginning to realize more and more the responsibility which is resting with them and earnest attempts are being made by the workers themselves to solve the problem of self-support."

"It was a satisfaction to receive just before Christmas a money order for Rupees five from some former pupils of the Criminal tribes who are now released and living away up in Central India. The order said, 'To help give a Christmas treat for orphans and others in the school.' This was from folks who not so many years ago were doing their best to steal money from others. Other former students have answered our appeal for help and have sent sums, not so great, but they show their appreciation of what this has done for them. We rejoice over this sign of their love."

"We see a steady and increasing advance among the Christians and churches. The rainy season crops failed this year again, and many a Christian left his village, went to town or to a place where better crops were, but in many instances the Christians would make their pledges for the harvest festivals to the pastor before leaving the place, as they wished to have a share in that great work. This has especially gladdened our hearts. This shows that many a Christian does not consider the giving to the Lord a duty only, but it is a joy to take part in the Lord's work."

Baptisms were numerous in the various fields. In general, the Christian people are spending more every year on the education of their children, and there is a steady increase in the amount of fees collected.

"Though we are anticipating a cut at this writing we are surer than ever that our mission work is not primarily dependent upon funds from America. Our dependence is otherwise."

The centennial of the mission will be reached in 1935.

Buried Alive

Rev. Frank L. Aldridge, Selma, Alabama

Uncle Matt and Aunt Mamie have been in charge of an Orphans' Home for nearly 30 years, and have had many strange and heart-touching experiences. But the one that stands out as unique is with the baby who was buried alive.

One day some children playing along a by-road noticed a little mound of fresh dirt, and examining it they found a bit of lace sticking out between the clods. They pulled at it, and found it went deeper into the ground, and digging in with their fingers they found buried about four inches under the ground the body of a baby. They ran and called their mother, who came, got the baby, took it to her home and warmed it back to life.

Then she wrote to Uncle Matt and asked him to come and get the baby and give it a home at the Orphanage. He went and brought it back, and he

and Aunt Mamie bathed and dressed it and rocked it till bed time, when Aunt Mamie said:

"Where shall we put the baby to sleep?"

Uncle Matt replied: "We will put it right in the middle between us, where our own babies slept."

And they did.

Months went by, and the baby grew to health and chubbiness, and laughed and cooed to them.

Then one day a good Christian lady, who had a fine home and much wealth, came to the Home to find a child to make her own, to love and rear to worthy, happy womanhood. After looking at all the children she finally said:

"I'd love to have this baby."

Uncle Matt looked at Aunt Mamie, and then they went up together and looked at the baby, and it laughed up into their eyes. While they thought and waited, the lady kept telling them what a good home she could give it and what a fine chance it would have in life. But they told her to come back another day.

When the day dawned she was back, anxious to take the baby to her home. Uncle Matt and Aunt Mamie asked her to leave the room, and then Uncle Matt said:

"Mamie, we have about one hundred and fifty other children whom we have to rear, and this one will have a good home and be well cared for and happy. I guess we'd better let her go."

"Yes, that is all true," said Aunt Mamie, "but we have no other child that we took from the grave. I can't give her up! It will break my heart."

Uncle Matt said: "Yes, we will let her go," and reaching down he took her from the bed. Aunt Mamie took hold of her feet and began to pull and cry, and Uncle Matt held on to her body and cried. Finally Aunt Mamie released her hold, sat down and wept while Uncle Matt carried the baby out to the good woman.

By the terms of the contract the baby was never to know that the lady was not its own mother, which agreement sealed the lips of Uncle Matt and Aunt Mamie. They might see the child, but never let her know the reason for their interest in her.

The years went by, and Uncle Matt visited the home not long ago. While he sat and talked to the lady he saw a beautiful young girl of sixteen swing up the walk, coming home from school. She was happy and, laughing, came up and kissed her mother. She knew in the deeps of her heart the full glorious meaning of two holy words: home and mother. But Uncle Matt could not appear to have any extraordinary interest in her. But did he? He looked back across the years and saw a little grave on the roadside and an abandoned waif, and in his feeling cuddled again to his bosom a blue-eyed baby girl, and wiped his weeping eyes in mingled joy and sadness.

This is a true story as it was told me by a man who has seen many orphan children grow to worthy manhood and womanhood in an institution under the care of the church. We have more than 150 children in the Alabama Methodist Orphanage who look to the churches in these two Conferences for food, clothes, health and schooling, and we are entirely out of money. This is not a tale,—we are strapped. But Brother W. M. Curtis, one of the directors, said to me the other day:

"Never despair! The Christian folks of Alabama are going to take care of their children in spite of this depression."

And I reckon they will!—"Alabama Christian Advocate."

Sharing an American Home in China

Mrs. Philip B. Price, Shantung

It is always held up before the missionary, and especially before the missionary wife and mother who cannot take as active a part in the work, that one of the biggest contributions we can make out here is to give to the Chinese an example of a Christian home, "to share our home." It is truly one of our greatest tasks, and you do not know how hard it is. For our homes are so utterly, utterly different from those of the Chinese.

A Chinese home of the old school has its regular customs, which must be observed, and each member has his own definite position, with the grandmother at the top, and he is bound to heed and obey the one in authority over him. The Christian home has a spirit of coöperation and love which is absolutely unknown to the Chinese.

The Chinese home seems bare and unattractive to us. It has few comforts, few luxuries, and none of those things which appeal to the cultured and esthetic in our natures. It is always a problem to us living out here to know how much comfort and ease and beauty to display in our homes to our Chinese friends, to whom it often seems exorbitantly wealthy and wasteful. Personally, I feel it is best to make our homes as attractive and as American as we can (without being extravagant), and to show our homes as they are for what they are worth. What we most hope to give is that intangible, indescribable something we call "atmosphere."

I try to have the student nurses in our home frequently. I ask them in small groups at a time, never more than seven, so that I can get to know them better. I do not often have them to a meal, as foreign food is so awkward for them to handle, but I have them in to spend the evening. Their first visit I have to meet them at the door and fairly drag them into the house, they are so embarrassed and so polite about not wishing to enter first. They come in and stand shyly beside the door, until I beg them to sit down. Almost immediately I notice their eyes roving all around, taking in the pictures, the books, the curtains and the furniture. So I always allow a few minutes to explain everything in the room. They wander about picking up pictures, and examining candlesticks, table-runners, and rugs. My wedding pictures always interest them tremendously, and I have to explain to them in great detail, while they giggle and giggle. Then I show them Mary's baby book. They are amazed. That we should take so many snapshots of her, that we should write down so much about her is surprising to them. They are interested in her

Tents near Round Top for use during the Northfield conferences

first steps, her first tooth, her nursery rhymes, and her first prayers. Oh, Mary is a great help, for they all know her, have talked to her on her way back and forth to the campus, and they are eager to hear all about her!

When their curiosity is pretty well satisfied about my house and my belongings we play games. If I can explain the game comprehensively and get them into the spirit of it they have a hilarious time. Their mental age is not high, and games for American children of nine or ten suit them best. We play hide-the-thimble, tail-on-the-donkey (how they giggle!), Jenkins-up, old maid, etc. They laugh and carry on, and we all have a good time. Occasionally my evening falls flat, the girls seem bored and indifferent, and I feel a hopeless failure. But this is rare. Later, we have tea and cookies and candy, and the girls leave in time for the night nurses to get on duty at eleven. I sink into a chair exhausted, but with a feeling of something accomplished. The girls have seen into another foreign home, we have played and eaten together, and we know each other lots better. I meet them on the ward the next day, and we exchange grins over some joke of the evening before.

At Christmas time, when the University was closed for fear of student agitation, and many of the students from great distances could not get home, we had three Fukien girls living with us. They took their meals in the Medical School, but spent the rest of the time in our home. What a time I had to make them feel at ease! They were forever slipping away into their cold bedroom, simply embarrassed to come into the living room where it was warm and cozy. After a few days, however, they began to feel more at home, and to bring their books and knitting in by the fire and sit with us. We exchanged knitting patterns, and they told us of their families and their homes. They were eager to help me in any way, and interested in our Christmas customs. So I let them decorate the house with pine branches, and help make the fudge and divinity and stuffed dates. They were especially pleased with the candy-making. Christmas Eve they trimmed the tree and helped fill Mary's stocking. Then we all sat around the dining-room table and filled huge stockings for the servants, while we told them all about Santa Claus, the Christmas tree and Christmas stockings. They were astounded Christmas morning at the number and character of our gifts. I was almost embarrassed opening parcel after parcel before them. They gave Mary a lovely little Chinese "paotz," padded garment, of cerise silk, which is most becoming to her. They all loved Mary. They loved to hear her talk Chinese and sing little Chinese songs. And she was fond of them. I gave them a Christmas dinner the day after Christmas, with all the decorations and Christmas trimmings I could think of. When they returned to the dormitory the first of the year they wrote in our guest book:

"We have been in Paradise one week already."

Mostly Statistical

✠ Vatican City—World-wide missionary work is continuing enthusiastically despite decreased income resulting from the financial situation. Monsignor Luigi Drago reported at the annual meeting of the Superior Council of the Congregation for the Propagation of Faith receipts for 1931 were $3,150,000. —Associated Press.

✠ The Presbyterian church of Brazil now has 16 presbyteries, 3 synods and the General Assembly;

110 ministers
210 churches
79 other congregations
943 preaching points
570 elders
511 deacons
274 church buildings
87 properties of other kinds

30,000 church members
24,000 baptized children
715 Sunday schools, with
29,000 scholars.

The Women's Aid Societies have a membership of 6358.

✠ TODAY THE MORMON CHURCH has 700,000 members, with branches in all parts of the world. It is the sole conspicuous survivor of that century-ago era of social and religious unrest in which almost every day saw a new religion organized. Out on the street corners daily, or in a house-to-house canvass, the Mormon missionaries carry their doctrine of the last "dispensation" to anybody who wishes to hear it.

At the present time the church has a total of 2854 young men and women missionaries. Of this number 1703 are working in foreign fields and 1151 are laboring in home missions. All serve voluntarily, supporting themselves or being supported by relatives. Last year 601 new missionaries entered the work of proselyting, and each will devote from two to three years to spreading the gospel.

✠ THE CHURCHES IN THE UNITED STATES are gaining, not losing, in membership, and the gain in 1931 was the largest for two years, according to "Christian Herald's" annual report of church statistics, prepared by Dr. G. L. Kieffer and appearing in the magazine's June issue. They have continued to gain steadily in every decade since 1800, the earliest year for which figures are available; and in every year since 1800 the rate of church membership growth has exceeded the rate of population growth.

More than forty out of every hundred persons in the United States are now members of some religious body.

The total gain in church membership for the year, counting only those 13 years or more of age, was 433,656.

The Baptists again lead all other denominations with a total increase for the year of 139,526. The Methodists, who in 1930 for the first time in history showed a slight loss, resumed their upward march with a total increase of 46,225. Gains in other leading denominations were: Roman Catholics, 15,243; Lutherans, 49,126; Protestant Episcopal 6931; Presbyterian, 16,676. The only denominations of a million or more members to show a loss were the Congregationalist-Christian, 736, and the Disciples of Christ, 4477.

✠ A TOTAL OF 9,745,356 VOLUMES of the Scriptures, issued by the American Bible Society during 1931 across many lands and in many tongues was reported at the 116th annual meeting of the Society.

The most notable increase in circulation was in Japan. The distribution of Bibles and Testaments held up well to the level of last year, while that of Gospels and other Portions (parts of the Bible) rose from 700,000 to just over a million volumes. The economic situation, which was serious in Japan, was met by a new edition of Gospels priced at the smallest Japanese coin, one sen a copy.

In China the great flood dominated the year's history, yet throngs of people sought solace and guidance in the Book of Books, and colporters and workers prosecuted the distribution with energy, even in flooded, bandit-infested districts. The sale of entire Bibles increased 58% and Testaments 35% above 1930.

The Near East, although sharing in the economic difficulties of the year, is another area in which the circulation of the Scriptures showed an advance, a large gain being made in the area about ancient Thessalonica, now known as Saloniki. In the Arabic-speaking lands at the eastern end of the Mediterranean there was a notable increase in distribution, in which a new Arabic edition helped materially.

In the West Indies Agency the sale of complete Bibles was nearly twice as great as in 1930, and in the republics at the southern end of Latin America, in spite of difficult conditions, distribution held up well, especially of Bibles and Testaments. The closing of the doors of North America to European immigrants has turned great numbers to the wide areas of the Argentine Republic, where in many communities the annual visit of the colporter is the only spiritual ministry which occurs.

This year the society made a special effort to provide for those under institutional care. From veterans' hospitals came word of the Bible being the book "most in demand." One ex-service man wrote, "The Bible left in the ward has been in constant use." The distribution in the port cities among the polyglot seamen continued an active feature. In one state Scriptures were supplied to 54 nationalities in a single city.

The Sunday Night Service

Rev. Walter L. Lingle, D.D., Davidson, N. C., in the "Christian Observer"

Inasmuch as I am connected with an institution and am therefore not the pastor of an individual church, it falls to my happy lot to preach in a great many churches during the course of a year. I observe that the attendance upon the Sunday morning services in the great majority of these churches is good. But I also note that after the morning service I am usually warned by some kind elder that I must not be surprised or disappointed if the attendance upon the night service is not so good. The same elder generally hastens to assure me that the small evening congregation will not be entirely due to the devastating effect of my morning sermon, but that as a rule the evening audiences are disappointing. For a long time the Sunday night service has been a problem.

Well, I have struck something new under the sun! I recently visited a church where the evening congregation is several times larger than the morning congregation. The situation is so unique that I believe it may be helpful to other ministers and churches to hear about it.

The church is located at Welch, the county seat of McDowell county, West Virginia. That is the center of a great coal mining district. It is so mountainous that I was told there is not in the whole county a level plot of ground large enough for a baseball diamond. Welch is built upon the banks of a small

stream and on the sides of precipitous mountains. It has a population of about 4500 people.

The Presbyterians have a beautiful stone church building in Welch. It has a membership of about 260. The pastor is Rev. W. C. Williams, known by his friends and everybody in that part of the country as "Smiley" Williams. The name is significant.

On Sunday mornings the pastor and people and Sunday school and church function just about as they do in the average church. The attendance is good, the audience looks intelligent, cultured and attentive. An officer in the church has been mentioned as a possible candidate for governor of the state.

But it is at the night service that things begin to happen. During January, February and March, each year for four years, the night services have been held in the Pocahontas Theater, which is about three city blocks from the church. I was informed that the attendance upon these night services ranges anywhere from 1000 to 1400. The night that I was there it was estimated that there were 1200 present. The estimate was made from the known seating capacity of the theater. Think this situation over for a moment and you will begin to realize how remarkable it is! Here is a town whose population is about 4500. That includes all ages, sizes, races and colors. The usual denominations have their churches in the town. Now, in a town with this population and with its several churches, the attendance upon the services in the theater runs well over a thousand every Sunday night for three months. No doubt many of those who attend come from outside the corporate limits of the town. As one looks out upon that great audience he gets the impression that it is composed of intelligent, thoughtful and well-behaved people.

Ever since I was there I have been trying to figure out just what it is that brings that great congregation together every Sunday night. Of course, it is no one thing. Several elements enter in. I will set down a few of them as they occur to me.

The minister himself has much to do with it. He is tremendously in earnest. His church work has the right of way in all his thinking and planning. He loves people, and they love him. It seems to me that he knows everybody in all that part of the country. He radiates good cheer. Of course, that is another way of saying that he radiates Christianity. He is not a sensationalist, but he is willing to try new methods. It was a daring thing to leave his church with a small congregation and go to a large theater three blocks away for his Sunday evening service. But his daring has been richly repaid.

He preaches the plain, simple gospel, and speaks right out from the shoulder. The people can understand his terminology. They know what he is talking about. I also observe that he has a question box, and encourages the people to ask questions, and they ask them, too. I recall a saying of Dr. John A. Hutton's. In speaking to a group of ministers he said that one reason our sermons are often dull is that we are answering questions which nobody is asking. I observed that a great many of the questions were about the future life. That is something that everybody is interested in, for we are all facing eternity, and yet preachers have almost quit preaching about it.

Special music is usually provided. The congregation is not asked to sing. Experience has taught them that congregational singing is practically a failure in that building. A Negro quartet was invited to sing spirituals the evening I was there, but two members got sick, and the remaining two could not function as a quartet. An orchestra from a neighboring town played. It did not seem to be either in tune or in time, and the leader looked disappointed. But the meeting went right on as if the instruments had all been in perfect tune.

The minister and his wife have unusual talents in giving attractive and appropriate publicity to the Sunday night services. Incidentally I may say that the minister's wife is a graduate of the General Assembly's Training School. She is gifted in making attractive posters. The local paper is also used a great deal in letting the people know about the night services. The notices in the paper are written in an arresting way, but are not at all sensational.

Organization has its part in the success of these night services. Those who are coworkers with the minister and his wife are so organized that each one knows his or her duty and responsibility.

But still the question remains as to why that great congregation will attend religious services in the theater, and yet only a small fraction of them would attend if the services were held in the beautiful and comfortable church less than three blocks away. At the church they would have the same minister, the same sermon, the same music, and the same everything but the building. Why are they willing to go to the theater and not to the church? A perfect answer to that question would be worth a great deal to a great many churches.

Perhaps James, in his Epistle, gives one answer to the question when he says: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons!" Then he goes on to intimate that some Christians and some churches cater to the rich and cultured, and despise the poor and the unlettered. All too frequently some in the church and some on the outside look upon the church as sort of an exclusive social club, which is owned and operated by its members for their own edification. Those who are not members do not feel perfectly at home in such a church.

Down in the theater there is a feeling of democracy. Those who do not belong to a particular church do not feel that they are visiting an exclusive society. There are no ushers to give artificial handshakes. People of all classes come in and feel at home. Perhaps they feel more at home in the theater than they do in what ought to be their Father's house. Here at least is something for all our churches to think about and act upon!

A Japanese Epitaph

Like the glorious red of the sunrise,
Like the shout at the battle's end,
The opening of gates into heaven,—
That was your death, O friend!

—Kohitsugi, translated by L. G. Erickson, in "Japan Christian Quarterly."

Do You See a Light?

Rev. John A. Hutton, D.D., London

Were I asked to say what in my own view is the deepest, simplest, most significant, and finally most reassuring thing in a volume which is packed full of things having just those qualities, namely "Pilgrim's Progress," I should not hesitate for even the fraction of a second. I should say at once: Why, it is surely Bunyan's treatment of the pilgrim when utterly at a loss he inquired his way of a stranger!

True, the pilgrim was fortunate to meet such a fellow when things had reached such a pass with him, for the stranger was one who knew the country. It is indeed a disheartening business to find that the person of whom you in your bewilderment and weariness are asking the way, turns out to be a person who knows no more than you yourself know.

That, I believe, is why the bewilderment on important matters, like religion or the meaning of life, becomes more and more mountainous: we ask of those who know nothing about it, of those who sometimes even make a business of announcing that they know nothing about it.

It takes some of us a long time to arrive at the sudden illumination which, Tolstoy tells us, he also took a long time to arrive at. For Tolstoy, like many a humbler person who is at a loss, was quite sure that he could get guidance about the meaning of life and could be instructed as to some way of taking life which would transform it, if he went on consulting those who had written books of a certain kind, books full of knowledge, and of a brisk confidence.

His own description of himself at that stage is that he was like a man asking a crust of bread from another who like himself was starving. It suddenly dawned upon him that the only sensible thing to do was to look for some guidance upon religion from people who quite obviously themselves had religion. Not necessarily from those who simply professed to have religion, but from those who manifestly and indisputably had something about them, something at the back of all their normal activities, something also which rose within them to meet every unusual strain, something of the kind which he stood in need of. And that indeed does seem sensible; in a beautiful phrase of the Bible, to ask the way to a place of those who are going thither. For now we who ask not only receive some clear direction, but, better still, we have company on the way. And in these deep matters the company is of more value than the advice. Hence indeed arose the Christian church!

To return to Bunyan. When his pilgrim encountered that competent and understanding stranger and had asked of him the way to the heavenly city, the stranger first took the pilgrim up on to a bit of rising ground. Arrived at this little eminence—for in the world of the soul the rise of one foot above the lower level may give as good a view as from the top of a Mount Everest—standing behind the pilgrim and pointing an arm over the pilgrim's shoulder, he asked him whether he saw a wicket-gate away there in front of him. The pilgrim looked hard ahead, but had to confess and did confess that he could see nothing the least like a wicket-gate.

"Then you're blind," the stranger might have said: but he did not. He simply tried again. Well now, he said in effect, let us for the moment leave wicket-gates out of our immediate intention. Now look again along the line I am pointing. Do you see a light away there ahead? I am not asking you to detect some bonfire or rocket. It may be that you at this stage will have to be content with less. But do you see light? Do you see something there which against the general blackness looks a little brighter? Something which, with a little generosity, you might call grey?

And the pilgrim looked and looked. "I think I do!" said he.

"Splendid!" said the other, according to my paraphrase. Why, you are now as good as there! Make for that place in the total landscape, where by your own confession you think you see a light! Hold on to that! Lay your course by that! It may not be a commanding light: all the more reason therefore that you should never close an eye on it. You take my word for it, by the time you get to the place where at this moment you think you see a light you will be quite sure that it was a light, and that it is a light. Who knows whether, arrived at that point, you may not see the blessed gate itself, and this so near at hand that you decide there and then to go on and make one journey of it all!

Out in the Fields with God

Elizabeth Barrett Browning

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the husking of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God!

The Bicentenary of Moravian Missions

Rev. Edmund Schwarze, Ph.D., Winston-Salem, N. C.

In the early morning of August 21, 1732, a carriage might have been seen traveling along the highway leading to the town of Bautzen in Saxony. The carriage stops before the sleeping town is reached, and three men alight, the noble figure of the Saxon Count Zinzendorf and two plainly-dressed young men, Leonard Dober and David Nitschmann. By the side of the road they kneel in prayer, then the count with imposition of hands invokes a blessing upon the two, the chosen messengers of the gospel sent out by the Moravian congregation of Herrnhut, Saxony, to the black slaves on the distant Danish island of St. Thomas. On foot, staff in hand, with modest bundles on their backs, with less than six dollars in their pockets, but with hearts full of a glad faith, a confident hope and a glowing love for the Saviour, Dober and Nitschmann set forth while Count Zinzendorf turns his carriage back to Herrnhut.

A dramatically simple occurrence, only a fleeting episode in the restless march of world events, yet the definite beginning of a momentous, worldwide movement for the kingdom of God, the inception of Moravian missions 200 years ago brings the Moravian church into the foreground as the pioneer church in the modern foreign mission era. Earlier, August Hermann Francke had sent out workers in the service of the colonial mission of Denmark, but now a church awakes to the Great Commission and her messengers form the advance-guard of the noble host of Christ's heralds from the various churches of Protestantism. Thus the Bicentenary is a notable one for the whole of evangelical Christendom.

A sketch of background to the memorable August 21, 1732, and the people at Herrnhut who were following God's leading and call in sending forth Dober and Nitschmann, will help the picture.

The Moravians and Count Zinzendorf

In Bohemia and Moravia spiritually-minded followers of John Hus antedated the Reformation when in the year 1457 the Ancient Moravian Church was organized. Growth and development were rapid, members of this church numbering 200,000 at the time of Martin Luther. Churches and schools had been built in hundreds of parishes; the religious press was established; the people had in their hands the Bible in their own tongue and the first Protestant hymn book, issued in 1505. Bohemia, Moravia and Poland had become the most enlightened and progressive countries of Europe when the Anti-Reformation during the Thirty Years' War plunged Europe into spiritual darkness and crushed the Moravian church to seeming extinction. But a "hidden seed" remained in Bohemia and Moravia, those who secretly held to the doctrines and ideals of the Unity of the Brethren, as the Moravian church was called. In the year 1722 several families slipped quietly over the frontier into Saxony, there to find refuge on the estate of Count Zinzendorf, a young nobleman.

They named their settlement "Herrnhut," with the double meaning "Under the care of the Lord" and "Standing guard for the Lord." Others were attracted to them from various localities, holding differing religious convictions but alike seeking reality in spiritual experience. On August 13, 1727, when they were gathered for the Holy Communion God poured out upon them a veritable Pentecost and baptized them into one. The Moravian church was reborn.

This was at the time when the movement of pietism in Germany and other countries was at its height,—that surge of the divine Spirit in human hearts evidenced by a longing for personal godliness and Christian living which came like God's springtime upon an age made cold spiritually, first, by a dead orthodoxy which was self-sufficient, and later by a wave of rationalism which spread its chilling doubt over those countries, completely paralyzed missionary activity and the very missionary idea. Both were revived in the warm fervor of pietism and could take root in this congenial soil. Spener, the father of pietism, was godfather to Zinzendorf, and in the University of Halle the latter imbibed the spirit of the movement.

At the age of 15 Count Zinzendorf made a covenant with the friend of his youth, Frederick de Watteville, to seek the conversion of the heathen, and especially of those for whom no one else cared. The latter thought was destined to remain a trait and trend of Moravian missions. In the Moravians who had found a home on his estates God had sent to the count a people who could and would carry out his missionary plans. Unprepossessing, from humble walks of life, they had as their chief characteristic a glowing and fearless witness-spirit for Christ: men in whose veins ran the blood of martyrs; men who had seen their brethren die for the faith; men who would hazard their lives for the Lord Jesus. Reading the diary of Herrnhut, one feels transported into the genial atmosphere and the warm and fearless witness-spirit of the apostolic church. Zinzendorf recognized the hand of God in this, and by way of preparation arranged for a memorable day of prayer in Herrnhut. The count and his brethren sang, prayed and conferred together how they might venture upon some worthy undertaking for the Lord. Distant lands were named to be won for him. Twenty-six unmarried brethren resolved to prepare to answer the call of the Master when it would come to them. Count Zinzendorf arranged a course of instruction for them: the Scriptures, of course, but also geography and medicine.

In the year 1731 the count with three of his Moravian subjects journeyed to Copenhagen to be present at the festivities attending the crowning of Christian VI. Probably the three humble Moravians felt out of place amid the splendor of the occasion. But all was not splendor, for suddenly their eyes looked into the awful depths of human need and upon their ears broke the desperate cry of a tortured humanity. David Nitschmann met a Negro boy, a body-servant of one of the Danish counts, and

Anthony Ulrich had told him about the wretchedness of his people in the Danish West Indies, slaves to sin and doomed also to lifelong physical servitude on the plantations. Anthony related feelingly how he sat on the shore of the Isle of St. Thomas asking God for light, and said that many of his people were in a similar state of heart and mind. Nitschmann and his companions were deeply touched, and the Ethiopian cry moved the heart of Count Zinzendorf.

"On the 23rd of July," says the historian, "the day after the count returned to Herrnhut, he repeated, in a meeting then held, what he had heard in Copenhagen with regard to the wretched state of the Negroes. By the grace of God his words produced such an effect upon Leonard Dober, a potter by trade, that he then and there resolved to offer himself as a missionary to these poor, enslaved races. After an almost sleepless night Dober opened his 'Daily Texts' at Deuteronomy 32. 47, 'It is not a vain thing for you, because it is your life; and through this thing ye shall prolong your days in the land whither ye go over Jordan to possess it.' On the 29th the Negro Anthony arrived from Copenhagen, and a short time afterward gave his own account, in one of the meetings of the Brethren, of the deplorable condition of the black population in the West Indies. But he stated it as his belief that it would be impossible for a missionary to reach these poor creatures in any other way than by becoming a slave himself, for their toils were so incessant that there was no opportunity of instructing them except when they were at work." This prospect did not deter Dober, but rather confirmed him in his resolution. David Nitschmann, a carpenter, was chosen to be his companion. Actual departure was delayed in order that their fitness might be thoroughly tested.

The first stage of their journey on foot to Hamburg having been completed, Dober and Nitschmann were offered free passage to Copenhagen, landing there on September 15. Here their missionary ardor and enthusiasm met with a cool reception. Acquainted with their purpose, people shook their heads, and the plan of the Moravians to take the gospel to the slaves of the West Indies aroused dissuasion and ridicule. The missionaries were urged to return to Herrnhut. Instead, they took fresh courage from the verse indicated in the "Daily Texts," Numbers 23. 19, "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" They held to their determination. Soon men perceived that they were possessed not of fantastic ideas but of a great faith, and from all sides flowed help for their enterprise. The attitude of the Danish royal court changed from indifference to encouragement. They were enabled to pay for their passage to St. Thomas, and on October 8th put to sea. December 13th, after a rough voyage, the green hills of St. Thomas arose from the waters. Then the island, gleaming in tropical beauty, lay before them.

Early Efforts and Trials

Already on the next day they preached their first sermon as missionaries. Anthony Ulrich had sent by them a letter to his relatives, who were slaves on the plantation of the Danish West India Company. The missionaries read the letter to them, and then told them the glad tidings of Christ, tidings so glad that they had been constrained to come to St. Thomas. To be sure, they preached Christ with "poor, lisping, stammering tongue," Dutch being the only language of communication, the mother tongue of neither missionaries nor hearers. But one thing the poor blacks comprehended: in these men there was a warm love which had compassion even on slaves. Joyfully they clapped their hands and forthwith recognized the missionaries as their teachers sent from God.

Lorenzen, a planter, placed a half-finished house at their disposal, and some provision. They needed this encouragement, for days of deep distress lay ahead. Dober, the potter, made the discovery that the clay of the island was unfit for pottery. Nitschmann, the carpenter, found employment, and his companion became his apprentice. After the day's toil they went out to the plantations and read portions of the Dutch Bible to the Negroes, prayed with them and sang their Moravian hymns, not without pangs of homesickness, for they called to mind the congregation at Herrnhut in whose name they were occupying this outpost for God.

In April, 1734, the time had come when Nitschmann must return to Herrnhut, for he had been sent for a short time only to assist in beginning the work. How would Dober now earn his daily bread? In this hour of need the noble governor of the island offered him the position as chaplain and teacher in his own home, and our missionary was released from all cares. Yet in the end he was not happy, for he found that with his new position and its duties access to the slaves was far more difficult, and for them he had come. His plea to be relieved of his office incurred displeasure and cut off further help from the governor. For days his only fare was bread and water, until God opened another door and a plantation owner offered him a place as overseer, thus affording him daily opportunity of intercourse with the slaves and the privilege of preaching Christ.

After the departure of his associate a year and four months passed before this Christian exile heard from Herrnhut. While he is sitting by a watchfire one evening, suddenly three men stand before him, one of them Tobias Leupold, the intimate friend who joined him three years before in a consecration to the foreign work. A vessel had just come in, bringing missionaries from Herrnhut destined for St. Thomas and the neighboring island of St. Croix. An appointment as chief elder at Herrnhut obliged Dober to return home in 1735.

After a while opposition to the good work became pronounced. All intercourse of slaves with their teachers was rigorously forbidden, and under false accusations the latter were thrown into prison, the slaves meanwhile weeping and lamenting. The Negroes kept up their meetings. They thronged around the windows of the jail and listened to prayers and singing within, and joined in the same. Count Zinzendorf, ignorant of what was going on, arrived at St. Thomas in 1739, bringing new missionaries. Before the ship landed the count said to one of them:

"Suppose we find that all of our brethren have died?"

The reply came: "In that case we are here."

The count exclaimed: "Gens aeterna, diese Maehren," that is, "An imperishable race, these Moravians!"

If they sowed in tears among the black races, the Moravians also reaped in joy. The mission in the West Indies is not only the oldest but also the largest field today. Death took a terrible toll of missionaries, but they did not give their lives in vain. The eastern province of the West Indian mission alone numbers 25,000 souls in this bicentenary year. The work begun in St. Thomas has in this quarter of the earth spread to the other islands, east and west, to British and Dutch Guiana in South America, to Nicaragua and Honduras in Central America.

The year 1733 marks the beginning of the mission in Greenland, where after six years of discouraging and seemingly fruitless toil Kajarnak, the firstfruits of the Eskimos, was won for Christ. With Count Zinzendorf and his Moravian brethren the field was the world, and within a generation the missions in the Danish West Indies and Greenland were followed by projects in Lapland, the Samoyedes and other heathen tribes along the shores of the Arctic Ocean, the Indians in North America, the Guinea or Gold Coast of West Africa, Algeria, among the Copts in Egypt, the Hottentots of Cape Colony, an attempt in Ceylon with a view to establishing a line of mission stations to the Orient, Tranquebar and the Malay Archipelago, and even a mission to the Jews in Amsterdam.

The Present Status

Succeeding decades witnessed beginnings in many other parts of the world. The size of the mission work of the Moravian church has always stood in inverse ratio to the home base, and permanent fields could be developed only at the cost of many precious lives and the utmost sacrifice of resources of the membership, especially in view of the fact that these missions were directed literally to the last and the least and the lost, against fatal climatic conditions, rigor and expense of travel to the ends of the earth, and adverse political circumstances. Some fully developed fields, for instance, Greenland, were handed over to the care of other denominations to avoid duplication of effort and to release these missionary forces for pioneer work. The World War brought serious disorganization of the fields in the care of the Moravian church in Germany and rendered the further administration of worldwide Moravian missions by a general mission board in Herrnhut, which had been its seat since 1732, impossible. Under new arrangement the missions have been allocated to the various self-dependent provinces which constitute the international Moravian church.

The Bicentenary finds Moravian missions established in 13 principal fields, with the year in which they were started, as follows:

Labrador, Eskimos, 1771; Alaska, Eskimos, 1885; California, Ramona Indian mission, 1890; Jamaica, 1754; West Indies, East, 1732; Moskito Coast, Nicaragua, Indians and Creoles, 1849; British Guiana, Arawak Indians and Negroes, 1878; Dutch Guiana, Indians, Negroes, Bush Negroes, 1735; South Africa, West, Hottentots, Negroes, 1736, renewed 1792; South Africa, East, Kaffirs, 1828; Nyassa, Tanganyika Territory, Bantus and other Negro tribes, 1891; Unyamwesi, Tanganyika Territory, Negroes, 1897; West Himalaya, North India, the highest mission in the world, Mongols, 1853. Over 140,000 souls are embraced in the spiritual, educational, medical and social care of Moravian missions. The Leper Hospital in Jerusalem has been operated by this church since 1867, and it has under its care the one in Surinam since 1895. In America, headquarters of Moravian missions are in Bethlehem, Pa., and Winston-Salem, N. C.

Wide observance of the 200th anniversary of Moravian missions is in progress. The focal point of the celebration is in St. Thomas itself, where appropriate praise services, including the dedication of a memorial church, took place on May 15th, representatives from all the provinces of the church and from many mission fields participating. Greetings from all Moravian churches have been sent to St. Thomas. The homelands are engaging in fitting celebration, and members and friends are following the suggestion to bring contributions for missions in the denomination of "200" to commemorate the occasion. Special Bicentenary publications, illustrated lectures and pageants for young people are being employed to stimulate interest in this unique event, and there is special prayer in all the churches that the Bicentenary may be but a milestone on the road to further glorious conquest of the heathen world for Christ.

Woman and Jesus

5—What Price Water of Life?

Rev. Milton T. Stauffer, D.D., New Brunswick, N. J.

And when Jesus had cried with a loud voice he said, Father, into thy hands I commend my spirit! And having said thus he gave up the ghost. Luke 23. 46.

Midway between the spiritual thirst of humanity and the satisfaction of that thirst in Christ there stands the cross of Calvary. It cast its grim shadow across the Temple area on that last, the great day of the feast, when under intense emotion God incarnate in the flesh stood up and cried, "If any man thirst let him come unto me and drink!" Christ knew then, though others did not, what it would finally cost him to give living water to thirsting humanity.

It always costs to forgive, to really, sincerely forgive. I need not expand on that. You know that the holier, the more righteous, the purer and the more loving the one who forgives you is, the

more complete you feel must be their forgiveness. The more completely, too, you feel that that one who forgives you bears in his or her own body the cost of your own sinfulness. And so we have always looked at the Son of God in his sinlessness, and we have sung:

"There was no other good enough
To pay the price of sin,
He only could unlock the door
Of heaven and let us in."

This morning we are asking ourselves this question, "What price divine love and forgiveness? What price the water of life?" and I want to answer this question, first, in terms which every young girl in the conference will understand.

It costs the dedication with complete abandonment of the best you have to the highest you know.

Then with that answer given I want to go back and make use of an old and familiar term, which we do not like to use much today because the older theologians have loaded it with more than it ought ever be made to carry, but for which we still have no substitute: I refer to the term the shedding of blood. You older ladies are familiar with this term. It suggests pouring out life to gain more life. It is not a term to take literally, but figuratively.

There is not a great moral or physical victory that is won anywhere without somebody shedding blood for it both literally and figuratively. You cannot go back to your churches and put on a soul-stirring program of missionary education without figuratively shedding blood in doing it. Without the shedding of blood there would be no free democratic governments in the world today. Blood has been shed in purchasing every principle of government written into our American Constitution. Without the shedding of blood we would have no railroads, and no science of aeronautics, because in the early days, so the records tell us, there was one life laid down for every mile of track, there were two lives given up for every new device to make travel in the air safer. Without the shedding of blood there would be no health for our bodies. That you and I may be made immune from contagion and experience the healing properties of

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radium scores of scientists and doctors have sacrificed their own lives, often in solitary and distant places. Without the shedding of blood there could be no building of iron bridges between cities, and no bridges of international good will between nations, there could be no bridges of mutual understanding and kindly, unselfish service between classes and races. There could be no bridges of reconciliation between estranged human hearts, there could be no bridge between the human heart and the great heart of the Eternal. It costs life to give life.

Ralph Waldo Emerson once said: "The gods sell everything to men at fair prices." Well, the price of living water to Jesus was a life of perfect obedience and love. "Not my will, but thine be done!"—the price was a sinless life, an atoning death, a unique resurrection. Such cups of living water as you hold up to the parched lips of your sisters across the seas may cost you crosses, but few of you are likely to die on those crosses. There is a real difference between bearing a cross and hanging on it until you must cry out in the words of Christ, "Father, into thy hands I commend my spirit!"

Now the instinct to pay the cost of giving fulness of life to somebody else who lacks it by sacrificing life yourself is the finest, most redemptive, creative instinct in all life. Some people call that instinct self-less-ness. I resent the indictment so glibly made against young people of our generation that the most powerful appeal to their minds and hearts is the appeal of selfishness. That is a lie! What our young people are eagerly and wistfully looking for is a compelling vision of some unifying life purpose, the urge of some worthwhile life mission which will by virtue of its own inherent value lift them clean out of themselves, and swing their allegiance from the service of self to love of humanity.

In the early days when so much time and effort on the part of the missionaries in Africa was given to making their way through the interminable forests and malarial swamps of that continent, the loss of carrying the water of life was tremendous. It was life for life. For more than a generation every Christian convert won in Africa was matched by the death of one of the foreign missionaries. It was one for one. Within two years of Alexander Mackay's arrival in Africa, out of the original party of eight two had been massacred, two had died from disease, and two had been invalided home. The first missionary to arrive on the Gold Coast died within six months. The two who succeeded him died within 14 months. The next two died within one month of their arrival. And not only was the cost in terms of life freely given, but it was increasingly a cost in terms of heroic sacrificial living.

Follow James Gilmore, the pioneer missionary among the nomads of Mongolia, on his 23-mile walk across the barren steppes in the dead of winter, his feet swollen and bleeding with chilblains, in order to meet the first Mongolian who had confessed interest in his gospel!

Then think of the price missionaries have paid and are still paying to master strange languages, some of which they put into written form for the first time! Cary and Marshman in India, Adoniram Judson in Burma, Henry Martyn in Persia, Robert Morrison in South China, living in a little room made out of mud, with the windows barred from the curious gaze of hostile, suspicious Chinese, his health so poor at times that he was obliged to crawl from one end of the little room to the other on his hands and feet. Such has been the price of opening wells of living water to the spiritually thirsty

millions in our world. For the first century of Protestant missionary effort in China it cost an average of two missionary martyrdoms per year to disseminate the Gospels in the vernacular after they had been printed.

Preparatory to the beginning of Protestant missions in the treaty ports of South China was the work of that courageous lover of Jesus, the German missionary Gutzlaff, who disguised himself as a Chinese coolie, worked as a Chinese cook on a Chinese junk, stealing away under cover of darkness night after night to distribute the first printed copies of the Gospels in the Chinese language.

What cost water of life? Think of the missionary today! No one can exaggerate the high mental and temperamental and spiritual cost of being acceptable, effective missionaries in this difficult period of Christianity's world mission. I think of an old schoolmate, trained in philosophy, commissioned to go out overseas by his denomination to be a teacher in one of our large mission universities. Between the time of his sailing and his arrival on the field heavy unanticipated losses in the personnel of his mission made it necessary for him to delay his university teaching and instead assist several native co-workers in the supervision of elementary schools. He began his missionary career teaching little children that God is love. That was in 1913. For 18 years now that highly trained scholar has been doing nothing but telling the story of Jesus to children under 16 years of age. Instead of doing the thing he went out to do, recurring conditions in his mission have sent him back again and again to humble ministries among little children, and not once in these 18 years has a word or murmur of regret come forth from his lips or his pen.

Then think of the cost, not to us, but to the thousands of native Christians in every land who having found their satisfaction spiritually in Christ are faithfully carrying the water of life to their own kith and kin! They are often persecuted, ridiculed, disowned by their own families and communities, branded, and stoned. They have had to make their own way secretly under cover of dusk to their little meeting places. There, behind closed windows and doors sometimes, they have hummed their hymns, whispered their prayers, encouraged one another to stand faithful and drink more deeply of the water of life Christ has to offer, and stand faithful to the end. We can never know the price these newly won converts are paying every day for the gift and experience of Christ.

Around the world every spring farmers can be seen sowing their finest grain in their own field, instead of selling it in the marketplaces. They sow the choicest of their seed because they want the finest possible harvest. Just so, the price we Christians of the East and West will have to pay to continue to carry the water of life to thirsty millions is the consecration of our best in individual, in community and national life. Are you selfishly withholding the best you have to sell it in the marketplace, or are you sowing it deep down in the hearts and in the lives of needy humanity? Except our best die it abideth alone, but if it die it bringeth forth much fruit.

In Search of God

Rev. Paul E. Scherer, D.D., New York

Now when John had heard in the prison the works of Christ he sent two of his disciples and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see . . . ! Matthew 11. 2–4.

And then he turned and paid John the profoundest tribute he ever paid any man. Here is no reed, he said, shaken by the wind, no man in soft raiment, but a prophet, and more than a prophet. Among them that are born of women there is none greater than he.

The thing that impresses me most about that is the fact that Jesus deliberately chose for his great salute what seemed to be an inopportune moment. To have one of your chief supporters come out publicly and say that he was beginning to have some troublesome misgivings in regard to you, and then to face about and tell the multitude that this man stands in the vanguard of human life, well, it's being just a little more than gracious, isn't it?

It is almost as though with no thought at all of defending himself he felt called on to spring suddenly to John's defence. I can readily imagine that there was something protective in the flashing glance he sent around that circle. If they were sneering, let them sneer at him: he would not have them sneering at that lonely, bewildered soul down there in Herod's prison! "Among them that are born of women." It rings like a challenge, to cover, if you please, with a kind of defiance that moment when even one who was "more than a prophet" felt the loosening of his grip and the giving of the solid ground beneath his feet. It was a glove thrown down in front of that muttering crowd with a gallant gesture, daring them so much as to think one cynical, flippant thought about the man who had laid bare his solitary, harassed soul.

If we are going to say a word or two about some of our perplexities this morning, let's at least remember that there is one sympathetic ear into which we can pour them if we like! Nobody that ever lived had more compassion for bewildered people than this Son of Mary with his sheltering arms thrown about the friend who doubted him!

* * *

I suppose it goes without saying that we all have our difficulties with religion more or less,—some of them perhaps just minor difficulties hardly worth mention-

ing, others it may be that keep recurring and now and then get to be quite troublesome. There are times in the average Christian's life when God seems like a present and vivid reality, but other moods come and take the place of these, moods of alienation and homelessness, until the whole universe seems strangely forsaken. So, too, in the life history of the race there have been these periods of great awareness in humanity's attitude toward God, followed by cycles in which the only sense of the divine men seemed to have at all was a sense of its dismal remoteness. All through the early pages of the Old Testament you stand in the breathless presence of One the sound of whose passing is like the close rustle of leaves in a forest, and all his words and hopes like fireside intimacies. But soon, as those who see some dear familiar shore fading out of sight, come desolate orphaned years, with stories of loneliness in the desert and the sadder loneliness of great cities. Now close enough to startle and command, now far enough away to be only dimly recalled, a flowing, ebbing tide, comes and goes this vision, this "tingling silence" that men have called God,—breaking across the horizon of hopeless, helpless days with the quick glory of a morning that hurries to be noon, and then flickering out in a twilight that leaves behind it on the bare earth little but the solitary bleating of sheep in the Temple and frail wisps of smoke curling upward from some immemorial altar toward the distant shutters of the sky.

Sometimes I question whether God was ever farther away from the average human consciousness than he is today. Some men shrug their shoulders when they tell you of it, and some of them tell you of it with tears. The blue vault yonder seems like brass to their prayers. One crisis after another comes in their lives, and they stalk through it alone. There they stand, desolately themselves as the waves go over them,—because there is no God—in the room,—nothing but an unread Book, and a haunting memory, and a great loneliness. It is poor equipment for their daily tasks and the life they want to live!

And perhaps they are right. It may be that their mood corresponds to the

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facts. Certainly this faith of ours isn't all clear sailing unless you have simply quit thinking altogether.

It may be that doubt is necessary, and the only intelligent attitude to take. This whole world may be nothing but the result of thoughtless chance, filled with a "ghastly mass of pain and loneliness and sorrow," the noblest conceptions it ever had and all its highest hopes no more substantial than the fancies of men in padded cells.

It may be that Jesus was just a strange psychopathic accident completely out of touch with reality, that the Bible is no more divine in its origin than the Odyssey, that right and wrong are meaningless words, and human life nothing but a complex reaction to external stimuli, without even the satisfaction of knowing itself beyond any peradventure to be conscious. All this is possible, and we could get some well known signatures to it, like Harry Elmer Barnes', and Mr. Watson's, and perhaps John Dewey's. Of course, Eddington's, and Whitehead's, and Millikan's, and Conklin's, and Sir James Jeans', would be listed on the other side; but there you are, confronted with an option, "momentous, not trivial; forced, not avoidable," and where doctors disagree you are compelled to cast your vote. Faith —and this is all that can ever be made of it,—is casting your vote for God. Nothing more can safely be said for it.

It is true that just now even reason seems to be tipping the balance a little that way. Sir James Jeans writes in his book, "The Mysterious Universe":

"Scientific study has suggested a conclusion which may be summed up, though very crudely and quite inadequately, in the statement that the universe seems to have been designed by a pure mathematician. It begins to look more like a great thought than like a great machine. Mind no longer appears like an accidental intruder. We are beginning to suspect that we ought rather to hail it as the creator and the governor of the realm of matter."

No longer can man be made to feel like a moron because he believes a few things that are not capable of scientific demonstration! We have come to be too skeptical about all our knowledge for that.

There is meagre comfort, however, in scepticism. I much prefer to come to you frankly with this gospel and not try to persuade you that it's anything more than an adventure to which nobody can say you nay. That's what it is, and that's all it is. You'll never achieve anything that even approaches factual certainty; and when you attempt it you have simply lost your perspective. The best you can do is to come to the conclusion that Christianity is reasonable enough to proceed on. After that, you need not be long in discovering that it's practical enough to transform any life that sets out with it for a fact.

If you make no discovery, let me suggest that the fault lies with you! It isn't God that approaches and recedes again; it's our own power of spiritual perception that waxes and wanes. Let no one go wondering what's the matter with religion when he loses his hold on reality! What likeness have I to God that I should sense how nearly his life impinges upon my own? What is there in my eyes to see him? What is there in my ears that can catch the sound of his whisperings?

* * *

One thing is certain. We must come to our quest equipped with intellectual integrity and moral earnestness.

Strangely enough, these are precisely the two qualities which the average Christian of the 20th century is accused of lacking! There have been a number of religions in the world that have broken up and disappeared, and every time it has been because they could no longer command intellectual respect and could no longer produce moral integrity. Perhaps the most notable examples were the religions of Greece and Rome. They first lost their grip on the human intelligence, and then they lost their grip on human conduct. After that there was nothing left but a few simple obsequies.

Here is what lends significance to this situation in which you and I find ourselves! The same shafts are being leveled at us that toppled over every ancient cult of the race and emptied the Elysian fields of all their gods and goddesses. If by any chance those shafts strike home, this religion of ours is headed for the scrap-heap.

They charge us with fostering intellectual dishonesty by means of worn-out creeds. We have a rigid system of doctrine, so the indictment runs, fashioned for us anywhere from four hundred to two thousand years and more ago. There is no nook or cranny in it for freshly discovered truth. In fact, we are afraid of that kind of truth.

There is the additional charge that the Christian religion is no longer morally in earnest. We are dogma-ridden, preferring to give ourselves over to speculation on "eternal truths" so-called, instead of throwing ourselves honestly and soberly into the task of redeeming a world. We harp on faith, and spend all our time in trusting. We content ourselves with our own failure because we have a forgiving God, and we look with an impotent eye for the glorious resurrection of the dead and the life of the world to come.

I am not inclined to offer any defence. It is not by defence, or the lack of it, that Christianity will stand or fall. All it can do is to read you and me into the record as evidence, and go on about its cleansing, uplifting business. And so without any plea of not guilty,—I'm not sure that all of us can conscientiously enter such a plea,—and without attempting to hurl any counter-accusations,—a method much too frequently resorted to and quite thoroughly ineffective,—without either the one or the other I do want to confront you with this question: Are you intellectually honest and morally in earnest?

Whatever may be the status of our religion with regard to these two points today, however we may have to answer the charges that are made against us, they still remain, if God is God, the two inevitable conditions of entrance into any solid faith. They are qualities which Christianity demands with a louder voice than its opponents.

Intellectual Honesty

The first requirement that Jesus laid down, by his practice at least, was that a man use the mind God gave him, and use it honestly. Some of the severest words he ever uttered against the Pharisees he uttered because they were full of intellectual sophistries and beatings about the bush, substituting the traditions of men for the commandments of God; but never in his life did he turn aside, as I have known Christians to do, from the man who had tried to make use of his God-given intelligence and had got himself into difficulties with it. From this questioning John the Baptist at the beginning of his ministry to that doubting disciple whose name was Thomas at the end of it he met full-face every seeking, inquiring soul that came before him in solemn earnest. It was the unthinking and the satisfied that he could not help. It was to every confused and groping quest down the road toward God that he held out his hand.

I am not putting a premium on disturbance and doubt; I am putting a premium on the life that doesn't dodge, or sit still in placid ignorance, when there is truth to be sought and convictions to be had instead of wavering and uncertain opinions. What effort are you making to bring your half-guesses into knowledge? It is my contention that it can be done. It involves some sort of open-minded acquaintance with all the facts you can lay your hands on. There is enough already to jeopardize some of us who prefer to go our way without thinking or ever taking the pains to find out what we can. It is tragic to have to measure the earnestness of people by the numbers of them who seem to be seeking! "John sent two of his disciples." You can lock up some inquiring minds, and they will break jail somehow on their excursions of discovery!

And intellectual honesty involves also the necessity of making your applications at headquarters. Christianity insists that all questions should be put to Christ himself. And that is eminently fair. He cannot well be expected to answer inquiries that are not addressed to him. The trouble is that when a man begins to have difficulty with his faith, for every new difficulty as a rule he draws a bit farther away from the Master, instead of making a more earnest and purposeful approach in the only direction that promises anything. Here is a place where unbelief has to school itself into some kind of honesty! Let it air its misgivings in that presence for a while! You have to undertake some serious dealing with this Christ before you have a right to dismiss him.

And one thing more! You must not turn every misgiving into a condition, a sort of ultimatum, and demand that it be met and answered or you will break off all relations. That is no way to establish a friendship, and it is no way to handle the truth as it is in Jesus Christ. Unless you make conditions of them he will resolve your questions into a challenge. "Go and show John again those things which you hear and see!" A little bit of watchful waiting in the company of this Nazarene, if it is soberly done, is enough to resolve most of your uncertainties.

Moral Earnestness

But Christ demanded not only intellectual integrity, he demanded also moral earnestness.

The most hopeless of all the cases in the gospel story were the cases of those who were not morally in earnest,—Judas and Herod and Pilate and the Pharisees. It didn't seem to matter so much what you thought about this abstraction or that, you'd learn to think correctly if you walked with Jesus. What did matter was whether or not you were in

earnest about a better life, and the opportunities that came your way of entering upon it. Even failures didn't count—if they were in earnest. When you come to sum it all up, that was the challenge he threw down in front of every living soul: "Do you mean this thing? Are you morally in earnest?" If a man could say yes to that, Christ was willing to guarantee the rest. That of itself would draw you to him, irresistibly, and from that moment on the affair would be in his hands. You would have no further responsibility with regard to it.

Morally in earnest, that's all! The faith was bound to come. That struggling, rugged, battling, fearless, questioning soul John sent two of his disciples. Do you think that he found out about God? And Peter,—stumbling, groping Peter,—did he find out? And Paul,—beaten, stoned, and shipwrecked, keeping the faith,—did he find out? Morally in earnest! I wonder how many of us here are to be written down in that high succession?

I knew a man once who dabbled in religion. He would argue it with you by the hour. And he left his wife and children. There was another who came back from India, bronzed and gray from a lifetime of service, and before a great assembly that was on the point of giving up the mission for lack of volunteers he straightened his 60 years and lifted his head:

"I will go! I—as I stand—within the hour! Send me!"

Which of them found out? Sometimes it seems to me that Christ is asking all of us, What can people like you expect?

Certain Knowledge

Intellectual integrity and moral earnestness! There need be no great uncertainty then. For the last twenty centuries multitudes have been setting out on this eternal search and coming back with something on their faces and in their hearts that they have called knowledge. And it has been more than knowledge about God. That would never have satisfied anybody. If you will take what you find there, the Bible can give you that; the church can give it to you; I can give it to you. But yonder at the end of the road where the pilgrimage of every living soul is bound to stop, because there is no call to go farther, there at the feet of Jesus Christ there is more: it is the knowledge that means communion and fellowship, deeper than any fact that has ever been learned, on the other side of all dogma, beyond every parable, where the Father who has been watching and waiting takes a son in his arms, and the peace of God which passes all understanding keeps a heart and mind through Christ Jesus. I know of no book that can do that for you, no church, no priest, no doctrine.

There have been times when I have said to myself as I read of this gracious presence on the hillsides of Galilee, along the highways of Judea, in humble homes, on the streets of Jericho and Jerusalem,—and at last on Calvary and the cross,—there have been times when I have said to myself, "God is like that!" And I thought I was saying all that could be said. God be merciful to me, don't you see it isn't all? It is all I know about God, but it is just the beginning of all there is to know of him. You won't stop with that, will you? You will go on in higher company! Everything is beyond!

I am not talking to you now about any revelation that Jesus makes. You can master every detail of that conceivably, and not get far. I am talking to you of a knowledge that is no longer external: it is more than opinion, or estimate, or judgment. When you gather together all you've heard, and read all you could find; when you've seen whatever there is for human eyes to see in that Christ; when you've watched and followed him day by day, there is still to strike for you that hour which struck for Simon when there in Jesus he saw and knew and covered his face. Not that there was anything on the other side of that Saviour worth finding, but that there was One there of whom before Simon had been learning, but whom now he had found. Eye to eye, face to face, hand to hand, soul to soul, they had met, God and Simon Peter!

It is reproducible in spite of all the uncertainty that they are trying to persuade us exists in matters of religion. I come across books that tell me they will rediscover Jesus for me. Upon my soul there is no good reason why anyone should ever have lost him! This person of their rediscoveries, who is he? Somehow he leaves me wondering what I am supposed to do with him, now that they have rediscovered him! The Christ I know is the Christ in whom I can find my God, all the God I want. They have written whole libraries of philosophy to tell me of that God,—I don't need them! They have explained him to me,—it is possible for me to know him! They have described him,—I can meet him! There is a knowledge of God that does not come up from a printed page or down from a platform. It rises in a human soul like the tide, and no man can speak against it!

How Do We Live?

It seems to me, then, that we have arrived this morning at something that is much worth our while. In a word it is this: That although doubt is certainly not necessary, it is theoretically possible, even for prophets, and will be until the finite mind of man can compass the infinite mind of God. "Art thou he that should come, or do we look for another?" All that is left for us to do is to realize how futile and unproductive an attitude it is, and how utterly impossible as a final reaction to all the bewildering uncertainties of life. The fact of the matter is that we are living one way or the other anyway, and that's by far the most important fact. We are either going out into the world day by day with the grip of a redeeming God upon us, or we are going out into the world day by day because we choose it alone.

It isn't the atheism of book and desk, of pamphlet and platform, that worries me, any more than it's the Christianity of pulpit and pew that fills me with hope. It isn't the theory that matters. It's the practice. It's the atheism that will have been wrought by my hands and feet when the sun goes down tomorrow that gives me all the disturbance I can manage! It's when Christianity loses its God and grows impotent that it becomes dangerous; when it can't even

by straining produce a Julius Rosenwald and a Mahatma Gandhi; when the only faith it can muster is enough to feel safe on, and the only courage it knows anything about is the courage to go on putting up with things as they are! Then it ought to be rooted up, betrayer of its own name, believer in no God! It's that kind of atheism that does the damage,—the kind that fattens on sermons, and grows sleek on worship, without letting any of it make a penny's worth of difference.

There is a way of living that fairly shouts God's death with its leaden eyes and the pallor of its face,—dreaming of nothing in its heart, striving for nothing with its hands, that it would take God to do. I am interested in the intellectual integrity of the Christian religion, yes, I am convinced that it is able to withstand every assault that scepticism can make on it. But I am far more deeply interested in the moral integrity of the Christian life. I am interested to see people fix that life with all its hopes and methods on a plane so high, so far beyond their own unaided resources, that no doubt but God is a daily necessity. Not alone for the comfort he gives them, but for the dynamic that he provides. For the most vital and poignant task of religious faith is not the task of facing the world's uncertainties: more vital by far is the task of facing the world's certainties, and facing them with steady eyes, facing them as Christ faced them, "turning round in his hands," writes Dr. Gossip, "the will of God and looking at it, then fighting his way to the farther bank through the cold waters that roared in a raging torrent through his soul, . . . still believing in the God who seemed to have deserted him," —yielding into those great, kind, keeping hands from the grim, red horror of a cross, his spirit, noblest by far of all that ever breathed upon this earth,—on his pale, dying lips one final word, "Father." "You call that credulity, do you?" asks Dr. Gossip. "You push aside such faith as though it were a weakly thing, too tame to be bearable by anyone with blood in his veins? The blunt fact is that masses of people are not Christians because they dare not. They talk down at what they dare not be."

Courage, then, while we put this faith into words! Against all the crippling, poisoned, prisoned moods of my soul, where doubt is born, "Art thou he that should come?" Against all the strangeness of thy dealing and the littleness of my knowledge,—against the weak, limp idleness of my hands, and these blank walls where they have shut me in, with the burning in my brain,—against the grinning face of the death I am waiting for,—"Art thou he that should come?"

"Among them that are born of women . . ." If there is anything in all this lonely world more Godlike than that, where is it? The sheltering arm, like the mountains round about Jerusalem, and in the dear cover of that gallant gesture a whisper, until all the long meaning of the past grows clear:

"Tell John a blind man one day received his sight, and a lame man walked. There was a deaf man, and his ears were opened. There were lepers with sores, and they are clean. And to all the poor children of earth a hope is preached."

God? That's God enough for me,—with the miracles he wrought last week and the week before,—the questioning eyes of a youth that he touched so that they flashed glad with light again,—the harassed steps of a man halting through one misfortune after another, made firm like the tread of some sentinel standing guard over all that he loves. Weak? Give me this weakness! Tame? Then God make me tame!

At the end of that lesson I seemed to see the flash of a sword, like lightning, and I stood by the martyred body of John. Courage now, I say, while we put this tame, weak faith into words:

"I believe that Jesus Christ, true God, true man, is my Lord, who has redeemed me lost, secured, delivered me, not with silver nor with gold, but with his holy precious blood, with his innocent sufferings and death; in order that I might be his, live under him, and serve him everlastingly, risen as he is from the dead and reigning to all eternity" (Luther).

So? And what is this—wild faith doing, you reckless soul? What is it doing with those moods where doubt is born, what is it doing against all the strangeness of his dealings, against your little knowledge that boasts itself? Or is it that you too, with your blank walls and your idle hands, are still looking for another?

The Things of the Spirit Supreme

Rev. Herbert W. Gates, D.D., Boston, Massachusetts

Love not the world, neither the things that are in the world! . . . And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. 1 John 2. 15, 17.

When these words were written the thought uppermost in the mind of the writer was, doubtless, that the world was an unlovely place. This is natural, considering the time and circumstances. To the person trying to live as an honest Christian in the first two centuries it was rather difficult to find much to love in the world. It was a pagan world, and all its influences were opposed to Christian principles. There seemed so little hope of reforming it that the early Christians were inclined to give it up as impossible, and to find their consolation in the hope that things would be better in heaven.

But this is not the particular message most helpful for us today. Jesus never asked his disciples to turn their backs upon the world. As a matter of fact, he was criticized by the leaders of his own religion as being too worldly. They

said he was a wine-bibber and a glutton, and they were particularly disturbed because he associated with publicans and sinners and those whom they considered to be beyond the pale of religious or of polite society. To all of these criticisms Jesus returned the comment which would have been caustic had they been able to perceive it, "They that are whole have no need of a physician, but they that are sick": and inasmuch as his mission was to help those sick in body or mind he continued to devote himself to them.

But there is another suggestion in these words which is in accord with the fundamental principle of Jesus, namely, that the love of the world, that is, of the material things of life, must never be admitted to an equal footing with the things of the spirit. Honor and truth, righteousness and justice, love and service,—these were the things of the kingdom, and they were the values that Jesus esteemed most highly.

A class of boys had been discussing what makes a successful life. Their method of study was this: Each one was responsible for bringing, on a given Sunday, a report of some man or woman who seemed to have been successful in life. Then the group discussed the report and tried to find the secret of success. On one occasion a boy brought in the name of a man who had built up a large business and amassed a fortune. As he proceeded with his report two or three of the boys in the group evidently were eager to say something. All three of them had worked for that man, and they did not seem highly impressed with him as a symbol of success in life. Finally, in order to justify himself, the boy who had brought in the report said:

"But look at the pile he has made!"

Whereupon another responded: "That isn't everything!"

This became the center of discussion. As the hour came to its close the leader of the class said:

"How would this do as expressing what you fellows have been talking about: A man's life consisteth not in the abundance of things he possesseth?"

One of the boys responded: "That's great! Who said that?"

"Jesus," was the reply.

"Well," said the boy, "he knew what he was talking about."

There is probably no more important truth for this day and generation than that expressed in these words of Christ. The saying has been paraphrased in this way: A man's life does not consist in anything that he has, but in what he is. This was the principle upon which Jesus lived. Following out the divine purpose of being the supreme agent of revelation to mankind, he had vision and an understanding heart. Jesus knew God far better than those about him, far better than the leaders of his own church. He knew he was right, and he carried his theory into practice in his life. It meant the setting aside of material prospects, it made him a wanderer with no place to lay his head, it cost him his life.

Think of what this principle did for Saul! Saul had everything in the way of material prospect, family, tradition, education. The path to a brilliant career as a Jewish rabbi was open before him, but Paul caught a vision of something higher and he followed it. In his own words, he was not disobedient to it. He sacrificed his career. How many of us would ever have known anything about Saul the Jewish rabbi had he continued along that line? The whole world knows of Paul the apostle.

When David Livingstone was a young man he heard Robert Moffatt, the famous African missionary, say in an address that from a single hilltop in Africa he had seen the smoke of a thousand villages wherein the name of God had never been mentioned. That gave Livingstone his vision. It is undoubtedly true that his achievements as an explorer would have won him fame, but can we imagine that faithful black men at the risk of their own lives would have carried his body 800 miles to the coast in order that it might finally rest in his native land, had it not been that the controlling purpose of Livingstone's exploration and of all his work was that he might serve his fellow men and do the will of God?

No one incident speaks of this so potently as that which took place at the end of his long and toilsome journey across Africa to the coast. His family had been sent home to England. For months he had had no word from them or from his friends. He himself was sick, hardly able to go on. Before him in the harbor lay a ship ready to sail for England. That way meant rest, refreshment, home and loved ones. Friends urged him to go for the sake of his health, but he refused because he had given his word that if the chief and his native followers would see him through to the coast he would see them back to their home. It is things like that that have made the name of David Livingstone imperishable.

Possibly some of you younger ones think that these examples belong to an earlier generation, but the principle holds good today and it holds good forever.

One evening two high school basket ball teams met for a crucial game in the armory of a large city, with more than 3000 persons present. One of these teams had not lost a game thus far. This was to prove the hardest game of its season. This team had made a record not only for winning games, but for winning them honestly and cleanly. On this particular evening there was a boy on the team who was uncanny in his skill at scoring goals, but he had never been accepted as a regular member of the team because he was not a good team player. He was of the type that would commit a foul if he thought he could escape notice and win an advantage thereby. Two personal fouls had already been called upon him. He had committed more that the referee did not see. One of these the captain did see, and he said:

"Another like that and you go to the bench! We do not want to win that way."

The boy thought he did not mean it, and soon committed another foul, a flagrant one. A few seconds later he sat on the bench, and another player was in his place.

The team lost its first game that night by two points. Afterward in the locker room of the gymnasium there was a good deal of complaint. The captain said:

"Well, we have always earned our games, and I am proud of it. If we cannot win fairly I had rather lose."

To which one of the boys replied: "Well, that is all right, but why draw it quite so fine? You might have waited till the referee put him off."

To this the 18-year-old boy replied: "What is the use? Well, I happen to be a member of the church. I think some of the rest of you are in the same box. I suppose that means that we are trying to be Christians. If you can hitch up Christianity and dirty play, I can't!"

Or take another example also from recent life! On an occasion like this I wanted a certain solo which I felt to have a particular message for the occasion. The soloist had already prepared another. She was not familiar with the song I asked for, the music was not available, but the accompanist knew the air. Many would have said:

"Oh, I can't do that! I should not want to make a failure of it."

What she said was: "If you want that and think it is the thing to sing, I will do it the best I can": and she did.

For those who put first things first, every day and all the issues and incidents of common life give opportunity for the application of the rule. Henry Churchill King of Oberlin said many years ago, "Our principles never so plainly rule as when they lead to care in their slighter, more delicate and more thoughtful manifestations." It is the daily round and the common task that really test our principles.

This vision will be the supreme achievement of Northfield if we can only get it. All the associations that surround us are full of suggestion. Here we have natural beauty, fine companionship, sacred traditions, and the memories of a great life. D. L. Moody might well have been a conspicuous success as a business man, he might have achieved a large personal fortune, but he chose the path of service, and the verse upon Round Top, "He that doeth the will of God abideth forever," expresses his life.

Can we imagine that our recent World War with all of its horrors and its destructive effects upon body and soul could have happened if nations as well as individuals had been convinced that life consists in something more than the abundance of things? It would be unthinkable.

Can we imagine that the cruelties and injustices that are so obvious in our inter-racial relations could endure if men generally accepted this principle, if all of us were so convinced of the fatherhood of God, and understood that so well that we also understood the brotherhood of man?

We shall spend much of our time at Northfield studying methods and technique. That is well, for Christian education and leadership in these days call for the best technique we can master. But there is such a thing as becoming so engrossed in the technique as to make it an end in itself, and to forget the purpose which gives it value. We hope that you will acquire skill, that you will go back from here with many new ideas regarding methods, programs, and plans. Far more than this, we hope and pray that every member of the conference will return quickened and inspired by a new vision of the meaning of life and of religion, a new sense of the reality of God in life. We hope that we shall come to understand God a little more fully as Jesus revealed him. If we do, then Northfield will be a blessed memory and a source of inspiration to us and our homes and our churches in all the weeks and months and years that lie ahead. That this may be true is the earnest desire and prayer of every leader in this conference!

Jesus and His Contact with Men

Rev. Boynton Merrill, D.D., West Newton, Massachusetts

One secret of the great success of Jusus' ministry through the ages is that men and women have laid hold of the story of his life and relived it with imagination. Looking at it thus we can see that he was alert, eager and open-eyed toward life. Apparently he never lost his sense of eagerness. Life was always full of wonder and mystery for him. He always expected and always found new and beautiful things. He knew there was proof of God just around every corner. Unlike him, we are so apt to lose our sense of mystery and wonder; so apt to allow life to become humdrum and routine. Life can dull our senses. He never let it dull his.

This sense of wonder, of mystery, of eagerness, is not one of the five senses we commonly enumerate, and yet it has power to use and bless us greatly. Life does wear upon the other five senses. In time it does dull the sight and hearing. Life also strangely, mysteriously, subtly undermines this sense of mystery, wonder, and enthusiasm. Strangely it makes people blasé, it takes away the sense of eagerness, of expectancy, it makes it impossible for some people to get up and greet the world with a morning face. Life makes people matter of fact, terribly practical, and sometimes fearfully stupid. Life robs them somehow of the wisdom with which they were born. Life sometimes takes us, born men and women, and makes us machines for weighing tea and sugar. It takes the light and sparkle out of life for us. And this does not need to be. We do not need to be robbed of the sense of mystery, eagerness, and wonder. Those may still be ours if we will keep them.

How can we know if we are losing our sense of wonder?

There may be something lovelier than a country road, but if there is I do not know what it is. That strange, mysterious ribbon of brown, moist earth runs away through temples of leafy greens, always twisting, climbing, dipping, and always, around every curve, we see new vistas of unexpected beauty.

If you have lost your love of a country road, beware! It is a symptom. You may be losing your love of the mysterious, your power to see the unexpected.

If a great hill or mountain means nothing to you but a pile of rock covered

with brush, something you have to go round, something that gets in your way, then again beware, for you are losing something precious!

If a river never moves you, again beware, for it is a symptom of something dying within you that will leave you forever poor!

If a wonderful book does not stir you, if some person living a beautifully unselfish life does not make your blood run faster, then look deeply into your life and see whether or no you are not losing this sense of eagerness or alertness!

Ruskin said you could take any one of Turner's pictures and cut out a square inch of the sky and find the infinite in it. We ought to be able to cut a square inch out of our life anywhere and find the infinite in it. If we cannot find the infinite everywhere in life, then there is something wrong—not with life—but with us.

It would be quite a simple and happy thing for me to ask you to turn to the lives of poets, men and women in other centuries and our own, and see how this sense of wonder kept them alive and made them what they were. I prefer tonight to turn to the life of Jesus, the most perfect life ever lived, and ask if perhaps one secret of his greatness was not the fact that he was keen about life. He was keen about the world around him, about the men and women who lived near him, whom he came to know. And the first place where I find indication of Jesus being alert, eager, alive, is in his own words. It is in a man's words that his spirit betrays him. He cannot say the things he does not think. Out of the fulness of the heart the mouth speaketh, and you cannot read the four times told story of Jesus without realizing here was one whose life was open to every last, least contact whereby God could touch his life.

In the first place, we catch an indication in Jesus' word of his being alert, eager, and anxious to lay hold upon life in his attitude toward the world about him. If you will study the words of Jesus with this one thing in mind I think you will be amazed to see how incessantly, constantly, beautifully the world about him got inside him. His talk is aglow with flowers. Birds flash through it everywhere on their wings, eagles soundless, sparrows chirping. The night wind blows. The reeds rustle. The sower goes forth to sow,—I am sure Jesus saw him more than once silhouetted against the morning sky before the heat of the day. Jesus went again and again into the mountains to pray, lifting his eyes to the hills. We hear constant reference to trees. There are stars everywhere in the Gospels, from beginning to end. Lowing oxen, gentle sheep, rushing storms touched the words of Jesus. You soon realize that here was one in love with his world. He never became blasé about it. He never became careless toward it. He was always aware of it, deeply in love with it. Wondrous though he was himself, I am sure that his own vivid sense of the wonder of the world in which he lived made constant and great contribution to him. But this visible and evident world of nature in which Jesus moved, and in which you and I move, is nothing but the vestibule into that deeper world of the mind and spirit. Jesus moved through the doorway of the world without into the greater reaches of the world within.

There is a wonderful verse in John's Gospel which says that Jesus knew what was in man. And one reason Jesus knew what was in men was, I think, because his mother must have been such a marvelous person. The first world he knew was not the world outside to which I have just made reference: the first world Jesus knew was the world of his mother's arms around him. Schooled in the matchless school of his mother's patience and love he was from a little boy, I think, in love with human beings; and because he was in love with them he came to know them. He knew what was in men.

I want to tell you three things that I think Jesus found in men. For 30 years he watched them closely, watched them constantly. They jostled him on the streets, they came and stood in the door of his shop, they crowded him in the synagogues. He came to know their names, he came to know their faces. But names are only signs, and faces are only masks, and Jesus saw what was behind the name and the face: he knew what was in men. And what he saw in men moved him with wonder.

The first thing he saw was something tragic. As he looked deep into the heart of men he came first of all to see that man was chained, fettered, and a prisoned thing. He knew man's spirit was the freest, most glorious thing in God's creation, and he found man's spirit chained, and he knew that this should not be. He found men's spirit chained by doing the things they would not do, and held back from doing the things they would do. Man was chained by the flesh; by illness, by weakness, by folly, and Jesus knew it.

You think you see the face of Jesus often lifted up in prayer. Read the Gospels through, and for every time you see Jesus' face lifted up in prayer you will see his hands five times stretched out to some one in need who has been imprisoned by some tragic failure or fault. I always think of Jesus as the man with the outstretched, down-reaching hand.

He saw men chained by riches. You remember the young man who could not follow him. He would, but he could not because he was chained and held back by his possessions.

He saw men chained by pride, by ignorance, by tradition, by fears,—fear of the past, fear of the present, fear of the future. And seeing them, Jesus was moved not only with compassion, he was moved I think with wonder that men could remain bound so fast when there was no need of their being bound.

The second thing Jesus saw as he looked at men so chained and fettered was that they longed to be free. I have been in a great many prisons, I have talked many hours in jails with men accused of fearful crimes, but to me the most tragic thing in any prison is to walk down a cell block and to see here and there a hand pressed against or dropping through a grating in the doors, here a face pressed hard against the bars. The hand is lighted, the face is lighted, and all the rest of the man is in iron darkness. Now Jesus looked into the lives of men and saw the hand reaching out in hope, he saw the face lighted

with eagerness, but he saw the man held as in iron fetters, and he saw that it ought not to be. And seeing it he gave himself that it might not continue to be. Every time you read in the Gospels of Jesus' hand stretched down, read farther and look beyond his finger tips! You will see another hand stretched up toward his. And when the down-stretched hand of Jesus and the uplifted hand of man meet, then takes place what men have called salvation.

But you have only read the lesser half of the story when you have read the story of man being bound and longing to be free. The other and greater half of the story of what Jesus saw in men and women about him is a story of radiance, of joy, and of light. Did Jesus see men and women whose hearts were full of hatred? Yes, and ultimately the hatred in men's hearts was the cause of his death, but he saw also in the hearts of men and women love. And I think he marveled, as I am always marveling, at the beauty and the strength and the serenity and the sweetness of the love that fills the hearts of men and women. Never let your sense of wonder so die that you cannot marvel that God has touched our dust with his divinity, and put love in such amazing measure into human hearts and lives!

Did Jesus see that men were weak and ignorant? Yes, he saw they were, but he also saw that men were amazingly courageous, and he gloried in it. The story of the Christian religion is a story of courageous men and women.

And faith. I think Jesus built his whole hope on the fact that he saw faith in such great measure in men's hearts. Faith is the channel by which power comes, and Jesus knew this channel for faith was built down in the constitution and life of the soul. All he sought to do, and all his follower needs to do, is keep that channel of faith wide open, and power will come flooding through. . . .

Don't let life close the doors on you! Let life swing the doors wide! Step across the threshold of youth into your maturity, and on into the manifold tasks of life that wait for you, with the sense of eagerness, with this sense of privilege, with the assurance that God is on every street, around every corner, waiting in every experience! He is ever waiting to give fresh evidence of himself. You and I live in a world in which "the glory of a present God still burns." May God keep our lives, our minds, and our hearts wide open to his coming!

Paul's Sporting Attitude in Ephesus, I Corinthians 16. 8, 9

Rev. Dwight M. Donaldson, Meshed, Persia

The word sporting has acquired a nobler meaning during the last 25 years. While it is still exploited in advertisements in the sense to suggest going to a boxing match in ostentatious clothing, in its ordinary usage it is a word that has been modified by a long and varied university life. Moreover, it has been refined by fire during the years of the World War, until the expression, "That would not be the sporting thing to do," is used now as a conclusive condemnation of weakness, hesitation, or selfishness. At Ephesus Paul, the missionary or apostle, recognized that he was in a situation that demanded a sporting attitude toward life. From one of his letters may be found a clear statement that shows that this was exactly the spirit in which he delighted to work, for he wrote:

"But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, AND THERE ARE MANY ADVERSARIES."

For a man with a vision of a world mission there was something thrilling about the location of the city of Ephesus. On the West coast of Asia Minor, at the head of a little gulf at the mouth of the river Cayster, it had been a notable city from the time of Solomon. Cyrus had held it in the great war against the Greeks 500 years before Christ. Directly opposite, beyond the Aegean Sea, lay Athens. Following the Cayster river a magnificent highway had been built that led from Ephesus to Sardis and to Smyrna. With a good harbor and a population exceeding 300,000, the city of Ephesus boasted in the times of Roman dominion that it was always the first city in Asia Minor to receive the governor general.

The Temple of Artemis

Ephesus was distinguished above all things for the Temple of Artemis, the nature goddess of the East. The Romans had identified Artemis with Diana, the huntress, but it is the Oriental Artemis, whose powers were much more comprehensive than those of the Roman Diana, who is invariably mentioned in the Greek text (Acts 19. 24–35). Artemis was more like the idea of a mother goddess in India. We read that not only trees were sacred to her, but the lakes, marshes and rivers that fertilized them. She was described also as the goddess of agriculture. When the crops were in danger offerings were made to invoke her protection. Her favor was likewise sought on behalf of the cattle. Her favorite season was the spring. That she came to be regarded as similar to the huntress Diana was probably because she had long been considered as exercising authority over wild animals, —bears, lions, wolves, etc. Even birds and fish shared her patronage.

Whereas in Egypt and later in Persia primacy among the gods was given to the sun, in Asia Minor the other gods had given way to Artemis, whose outstanding characteristic was that she represented the reproductive power in nature; with the consequence that in her Temple in Ephesus, a vast institution with hundreds of priests and priestesses and all kinds of attendants, there was the same gross immorality in the name of religion that has characterized nature-worshiping faiths in all ages.

The Temple of Artemis that Paul saw in Ephesus was a lofty building with a ground area that measured 160 x 340 feet, and with stately pillars 60 feet high. It was begun 350 years before the birth of Jesus Christ. In the year 334 B. C.

it was visited by Alexander the Great, who is said to have made vast sums of money available for its further beautification. Its massive blocks of white marble were pointed with gold, so that altogether there was something suggestive of dignity, of wealth, and of stability about the Temple of Artemis. It was the pride of Asia. Modern archeological discoveries in Ephesus have shown that in order to win popular favor even Roman officials sometimes gave precious gifts to Artemis, especially elaborate images to be placed on pedestals in the theatre or to be carried in religious processions, for with the mass of the population, not only of Ephesus but of all Asia Minor, the divine right of Artemis was an established fact and her worship was taken for granted.

The Philosophic Heritage of Ephesus

On the other hand the Greek philosopher first thrived in Asia Minor. Thales (640–546 B. C.) belonged to Miletus, and it was the Aegean Sea that he looked out upon in wonder until he thought that the primary substance in nature was water. Miletus was only about 30 miles south of Ephesus, so that the Ephesians of Paul's time doubtless looked upon old Thales as a local celebrity. They remembered, however, not so much his effort to trace the world of things to water as his bringing the knowledge of geometry from Egypt to Greece and his great contribution to the problem of knowledge in the aphorism, "Know thyself!" But the philosopher for whom Ephesus was most particularly noted was Heraclitus (540–475 B. C.). With hereditary rank and influence, he had delighted to show his contempt for administrative swank and authority. It is related that he was seen playing with a group of children on the grounds of the Temple of Artemis, and he declared to the friends who rebuked him for thus spending his time:

"Is it not better to play with children than to share with you the administration of affairs?"

With bitter cynicism he wrote to the Emperor Darius, thus declining his invitation to visit his court:

"I utterly despise the vanity of courts, and never will place my foot on Persian ground. Content with little, I live as I please."

For Heraclitus the most striking thing in nature was its constant change, and he found this aspect best illustrated in primordial fire, evolving the soul and all things else, and into which all things would in due course return. Ephesus therefore had a philosophic heritage, and at the time of Paul's visit there was evidently freedom for schools of speculative philosophy, for associations of men of culture, ever interested in new attitudes toward life. While these men lived above the level of the traditional beliefs about Artemis, yet they were curious and receptive to other religious conceptions.

The apostle Paul's initial success in Ephesus was with a community of Jews who had been baptized by John the Baptist. To these men he revealed the historic development of John's message in the life of Jesus of Nazareth, whom he declared to have been the Christ, explaining how as the Son of God he had been put to death on the cross, and how he had actually arisen from the dead. This teaching, however, was too portentous to be tolerated long within the pale of the Jewish house of worship or synagogue, and Paul found a place of audience in the philosophic club room that was known as the School of Tyrranus. Here he could give his lectures freely, with the impressive spiritual power of direct personal testimony. This was the "great door and effectual" that was opened for him, the reason that he would tarry there in Ephesus until Pentecost.

The Many Adversaries

The opportunity to speak repeatedly to the learned societies in Ephesus reveals one side of Paul's sporting attitude as a missionary, his quick resourcefulness. When he perceived that he was blocked on his usual attack, in fellowship with the Jews of the Dispersion, he saw this unexpected opening in association with the tolerant classes who were learned in Greek philosophy, and towards that opening he carried the ball. A great and effectual door had been opened to him, and he knew it. Notwithstanding, he knew also that there were many adversaries, and we see the other side of his sporting attitude as a missionary, his joy in a significant conflict. From the lips of a man like Paul the word of God did not return void. His fearless preaching of salvation through Jesus Christ carried moral implications that were revolutionary. Those who came as believers recognized and confessed the sinfulness of their former ways of living. There were some from among them who had practised magical arts, who saw in its true light the despicable fraud they had been fostering, and who therefore brought their supposedly valuable books of magic and necromancy and burned them publicly. This was a tangible result of Paul's preaching, and it rapidly started talk in the city. The guilds of silversmiths had become alarmed, and the agitator Demetrius undertook to excite them to mob violence against the preachers of this new doctrine of Paul's, "that they are no gods that are made with hands." Demetrius declared to the silversmiths:

"Not only is there danger that this our trade come into disrepute, but also that the Temple of the great goddess Artemis be made of no account."

Great and effectual as his opportunities were, Paul knew full well that he could not shake the solid walls of the Temple of Artemis without arousing many adversaries. That Temple stood for financial profit from human weakness, ignorance and vice. Like the liquor traffic, the caste system, modern tariffs and huge armaments, that Temple of Artemis had its foundation deep down in human greed. Paul was therefore more expectant than dismayed when he heard that the mob was making an uproar in the theater. He wanted to go in person to meet the adversaries, but friends wisely restrained him. That the enraged mob was in no frame of mind to have given him a hearing was evidenced by the fact that when one Alexander, a Jew, attempted to defend two of Paul's traveling companions, Gaius and Aristarchus, who had been seized, the mob would give him no opportunity, but they kept up a

continuous shouting for two hours, "Great is Artemis of Ephesus! Great is Artemis of Ephesus!" After their wrath had partially spent itself in shouting and raillery the town clerk was able to warn them of their danger from the Roman officials because of that day's demonstration, and thus they were dispersed without bloodshed.

Paul had hoped to tarry in Ephesus until Pentecost, but like many missionaries since he sometimes saw the wisdom of changing his immediate plans. He sent for the disciples, a group of the most devoted of the new believers, and after a period of conference and prayer it was decided that Paul should set sail for Macedonia. He had not been able to tarry to spend the day of Pentecost in Ephesus. Nevertheless, the significance or the fact of Pentecost came to the proud city of Artemis. Not only did Paul's own friends, Priscilla and Aquila, Apollos, Tychicus, and Timothy, aggressively carry on the work as opportunity was afforded, but John the apostle and John the presbyter found in Ephesus a rich field of labor. In the Book of Revelation the church of Ephesus is the first one named of the seven churches, and in the following generation Ignatius of Antioch wrote to the Ephesians:

"I myself ought to be trained for the contest by you in faith, in admonition, in endurance, and in long-suffering."

In short, as Dr. Deissmann has already remarked ("Light from the Ancient East," p. 280, note), Ephesus became "the most important city in the world, after Jerusalem, in the early history of Christianity."

THE ERA OF MOSES

International Sunday School Lessons—July, 1932

The lessons for July and August are in the Book of Exodus. The word Exodus means a departure, going out, and is descriptive of the book's main incident.

Its purpose is to record the birth of the Jewish nation. It picks up the history of the chosen family subsequent to Genesis. Through multiplication the family now becomes the beginning of the Jewish race.

The subsequent history of Israel all through the Bible is built upon the history and religious system and laws herein recorded.

July 3, 1932
Childhood and Education of Moses

Exodus 2. 1–10; Acts 7. 20–22

We are at one of the watersheds of history, for Moses became not only the deliverer and leader of Israel, but also one of the greatest figures in human history. Modern civilization is based upon the fabric of law and religion that he built up, under God.

Yet how simple the story is! What a humble beginning, and what a succession of fortunate happenings, each small in its way but timed at the right moment!

The romance brings in a marriage of a godly couple, the birth of a boy, the mother's ingenuity to save his life, a sister's wit, a princess' pity and humaneness. Surely womanhood in different aspects is honored here! Little did each one know the part she was playing in God's large purposes.

Next to Lord Jesus, no baby in the Bible interests us as much as this one.

A few pages in the Bible tell all we know of Israel's story from last Sunday's lesson. Jacob dies, Joseph dies, four centuries pass, a new dynasty occupies the throne of Egypt. The new Pharaoh is hostile to the unassimilated Hebrew element within his borders, and adopts measures to check its growth. Under the perilous shadow of royal edict and murderous slave-driving Moses is born. Yet had it not been for that edict the babe would not have been committed to the river, thereby engaging the princess' attention and becoming her adopted son. The measure which Pharaoh had taken to cut down the Hebrew population in fact opened the way for the preparation of Israel's deliverer, being neutralized by his daughter's kindly act.

An outline of our lesson is: Birth and hiding, Ex. 2. 1–4; Acts 7. 20; Found and adopted, Ex. 2. 5–10; Acts 7. 21; Education, Acts 7. 22.

The child would be with his own mother for some years. So well was he steeped in Hebrew life and religion that Moses never forgot his origin, and one day he refused to be called the son of Pharaoh's daughter: "ill-treatment with God's people he preferred to the passing pleasures of sin, considering obloquy with the Messiah to be richer wealth than all Egypt's treasures, for he had an eye to the reward."

But in addition to his religious education in the parental home he received the best that Egypt of that day could give him as a prince. Archeologists are daily uncovering the marvels of that advanced civilization.

Human faith and divine providence.

A key to the action of his parents is given in Hebrews 11. 23. "By faith" they kept the infant alive, not fearing the royal decree. Israel must have reckoned that the time of their Egyptian sojourn was nearly up (Genesis 15. 13, 14), and "because they saw he was a proper child" the parents may have hoped this boy would be the national deliverer. Every father and mother have high hopes for their offspring.

God's name does not occur in this passage, but we can trace the overruling providence of God in what reads as ordinary human events. It was God who defeated the cruel plans of Pharaoh.

Moses is still alive, somewhere. He was last seen and recognized on the Mount of Transfiguration, having fellowship with our Lord.

Golden Memory Text—Train up a child in the way he should go, and when he is old he will not depart from it! Proverbs 22. 6.

July 10, 1932
The Call of Moses

Exodus 2. 11 to 4. 18. Lesson portion, 3. 10 15; 4. 10–12

The whole lesson passage covers a period of 40 years, from Moses' flight from Egypt after offering himself as Israel's deliverer up to his return to Egypt from Midian as Israel's God-appointed deliverer. Years of desert experience, teaching him lessons of self-control and patience; also of desert craft and the geography of Sinai. He has Hebrew blood and Egyptian cul-

ture, and may have been the best available living Hebrew, humanly speaking, to undertake the liberation and leadership of his race. But something more was essential for success.

Throughout those years the burden of Israel was growing heavier. They cried by reason of it, and God heard their cry, remembered his covenant, and proceeded to act (2. 23–25).

One day his humdrum life was interrupted by a supernatural experience. Jehovah himself appeared to Moses with visible flame and audible voice, thus breaking the silence of 400 years. Note Moses' spirit of serious inquiry, the summons to reverence, the self-disclosure of God. And now the turning point in the bitter experiences of his chosen people has come, their deliverance is to take place, and Moses is God's chosen human agent to lead Israel out of Egypt and back to the Promised Land.

There are two ways of regarding this episode: first, that Moses was an excuse-maker, a slacker, a coward; or second, that the lesson of his earlier failure had burnt itself into his soul, and before taking up the task now, even at God's direct call, he must think it through, anticipating every difficulty presented by Pharaoh and by Israel, and inherent in himself. The second is the more honorable and reasonable attitude.

In what ways do divine calls come nowadays?

How can we intensify our consciousness of the presence of God?

"Who am I?" 3. 11, 12.

The question voices his feelings of hesitancy, unfitness, unworthiness, humility. He is no longer impulsive and ambitious as in 2. 11–14. He fully realizes the power of Egypt and the difficulties of an exodus of Israel.

God answers by assuring him of his own companionship and by naming a token that called for faith before he would see its fulfilment: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

Compare Christ's promise of companionship in Matthew 28. 20. "God's errands may be hard, but they are never lonesome."

"Who are you?" 3. 13–15.

Satisfied by God's answer to his personal difficulty, Moses now foresees the demand for his credentials. Who sent him?

God's answer is one of the most significant revelations in all the Bible: hard for scholars to express in language, but implying personality, self-existence, eternal unchangeableness. Compare the New Testament revelation: "Jesus Christ the same yesterday, today, and forever."

"I am not eloquent," 4. 10–12.

Moses' next difficulty (4. 1–9) was that the people would not believe him. To meet which God gave him three signs.

Then followed Moses' 4th difficulty that he was slow of speech. To which God replied in effect that "his commands are his enablings," that he equips his messengers.

Need constitutes a call upon one who can meet that need.

Once Moses was convinced that God would stand by him and equip him, he set his face toward Egypt (4. 18–20). Moses + God could carry through the task.

How modern Moses' difficulties seem, —only we call them excuses! How often they are heard when helpers are needed in church and Sunday school work! We hold back for lack of brilliant gifts and larger means. We think we see little in ourselves to warrant a call to service.

If God be with us, people will soon find it out, and believe in us.

Golden Memory Text—Certainly I will be with thee! Exodus 3. 12.

July 17, 1932
The Passover

Exodus 11 to 12. 36. Lesson portion, 12. 21–28

The time came, in the struggle between Moses and Pharaoh over the liberation of Israel, after the 9th plague, when Pharaoh said:

"Begone! Leave my presence and never enter it again! See to that, for the day you enter my presence you die!"

"A true word," Moses answered: "never again will I enter your presence!"

Upon which God said to Moses:

"One shock more will I let fall upon the Pharaoh and upon Egypt, and then he will let you leave: indeed, when he lets you go without any reserve, he will push you out of the country" (10. 28, 29; 11. 1, Moffatt).

That shock was to be the last, the 10th plague,—the death of the firstborn of man and beast.

By way of preparation for (1) escaping the plague and (2) making a hasty exodus God gave Israel certain directions (3–20). The central feature of these was the slaughter of a selected lamb by each family, or group of neighbors.

Its blood should be spattered upon the sideposts and the crossbeam of their door. This blood, God said, would insure the safety of all within the house: a token it was of the household's faith and obedience. There is no hint that a single Israelite was slain!

The carcass should be roasted whole, and eaten with bitter herbs and unleavened bread. Whatever was not eaten that night should be burnt with fire. And this meal should be eaten in haste, the people being garbed as pilgrims, ready to set out.

Our lesson passage is Moses' communication of God's directions to the elders of Israel.

The importance of this episode in the life of Israel was marked in two ways:

(1) Their calendar was changed, 12. 1, 2.

The Hebrew civil year began in the fall. God now established a religious year which should begin that month, namely, in the spring (our March–April), six months apart from the civil New Year's Day. The exodus from Egypt may be regarded as the beginning of the nation.

(2) An annual feast or ordinance was instituted, 12. 24–28.

Its purpose was to keep alive the memory and meaning of this original passover, and to serve as an object lesson to awaken children's curiosity and questioning. Each home would thus be a center of religious training and worship.

The Passover is observed down to this day, in a fashion, by orthodox Hebrews. It falls on Good Friday.

Meaning of the Passover.

The whole transaction was religious. It was Jehovah versus the gods of Egypt (12. 12).

It was a type of the gospel drama of salvation. "Our paschal lamb has been sacrificed for us, even Christ" (1 Corinthians 5. 7). He is the spotless Lamb of God. We have safety only under his precious blood. New life and liberty follow, as we escape from the bondage of sin and Satan. Judgment falls upon the unbeliever who spurns or neglects the indicated way of safety.

Golden Memory Text—Christ our passover is sacrificed for us. 1 Corinthians 5. 7.

July 24, 1932
The Deliverance at the Red Sea

Exodus 13. 17 to 15. 21. Lesson portion—14. 10–16, 21, 22

Israel is at last on the march (13. 17). The death of the firstborn has broken Pharaoh's obstinacy. The climax of Israel's sojourn in Egypt has arrived. The migration has begun.

What route shall they take to the Promised Land?

Use a map, but do not waste time figuring the exact route or the place of the crossing! No one knows anything about the geographical conditions at that time. But the record shows there was a choice of at least two routes, and we see God had purpose and consideration in choosing for them the more roundabout route (13. 17, 18).

The expression "harnessed" in verse 18 is translated "in orderly array" by Moffatt.

On the shore of the sea, 14. 10–16.

With deliberate intent God led Israel into a place of difficulty: in front of them the water, to right of them the hills (14. 1–9). It was a trial of their faith. Pharaoh thought he had them in a trap, and pursued them. On the contrary, Pharaoh fell into God's trap, where judgment was the doom of his pursuing army.

But the sight of the Egyptians caused a panic among the Israelites. Remember, they had lived all their lives in suppression and bondage! Small wonder, then, that at first threat of attack they felt abject and defenceless, and complained against Moses. They did not yet know God.

Moses steadied them with the promise of "the salvation of God." God answered his prayer by giving the command to march forward, with promise of dry passage through the sea.

Passing through on dry ground, 4. 21, 22.

It demanded faith. "By faith they passed through the Red Sea as by dry land" (Hebrews 11. 29).

Outstanding facts and lessons.

God's direct guidance and protection. The column of fire and cloud was more than a symbol: it was evidence of the actual presence of God (13. 21; 14. 19, 24). Today God guides by the Holy Spirit and by his Word.

All through the Night

O God, who hast drawn over weary day the restful veil of night, wrap our consciences in heavenly peace! Lift from our hands our tasks, and all through the night bear in thy bosom the full weight of our burdens and sorrows, that in untroubled slumber we may press our weakness close to thy strength, and win new power for the morrow's duty from thee, who givest thy beloved sleep! Amen.

—From "Selected Prayers of Bishop Brent."

It is when we get into fearful extremity that we see most clearly the salvation of God.

We must learn when to stand still and when to march forward; when to wait on God and for God and when to use personal initiative; how to coördinate human effort and divine providence. Not until the believer goes forward in faith can God act in his behalf.

In the Old Testament the supreme significance of the Red Sea crossing is that it became henceforth a standard of God's power. It was in fact one of the most dramatic deliverances in human history.

In the New Testament the Red Sea crossing is used as an object lesson of the gospel of salvation from the bondage of sin by baptism into Christ's death and rising into newness of Christ's resurrection life and liberty on the other side (1 Corinthians 10. 1, 2).

Golden Memory Text—The Lord is my strength and my song, and he is become my salvation! Exodus 15. 2.

July 31, 1932
The Giving of the Manna

Exodus 16. Lesson portion—1–5, 14, 15, 35

Overwhelming problems must have fallen upon Moses as he led the hosts of Israel into the wilderness area: problems of orderly government, of transportation, above all of food supplies. It takes a lot of planning to feed even a disciplined, organized army.

They were now a month out from Egypt, and sustenance was inadequate. They began to feel the pinch of hunger.

Murmuring, 1–5.

They were quite human, and grumbled over their lot. They said they would rather have food in Egypt than freedom. But though they murmured against Moses and Aaron, their grumbling really struck at God.

Observe the nearness of the Lord to Israel! He met their grumblings with gracious and unexpected resources. His object was to teach them that he was their God.

Fulfilment, 14, 15, 35. A test.

The swarm of quails was to meet the present emergency, but the giving of manna was a daily and weekly miracle, with exception of the sabbath, for 40 years, when it miraculously ceased, Joshua 5. 12. They did not know just what it was, but they were given rules about gathering it and preparing it. It was to test them, whether they would follow God's directions, or not (4).

Not that manna was their only food. They had their flocks and herds, they would sow and reap in places, and the deserts produce other foodstuffs. Large tribes live in those deserts to this day.

Other lessons.

The outstanding lesson is that of constant dependence upon God for temporal supplies. Providence is a constant factor in life. The giving of manna was no more wonderful, though more spectacular, than the giving of our daily food. Think what a day's supply at our tables means in the work of nature, the toil of farmers and others, the transportation of supplies! And all depends on a beneficent God. Leave him out, and what would happen?

Behind every expression of dissatisfaction with our lot there is implied a heart-grumbling against God's providence. It is better to pray than to grumble.

Our Lord contrasted this food out of the sky with himself as the living bread that came down out of heaven. Read John 6. 31–58.

Used as a symbol of heavenly food for the soul, the daily practice of gathering one's portion of manna early in the morning suggests the habit of regular early morning devotions.

"Give us this day our daily bread!" All our bread comes from God.

Golden Memory Text—Every good gift and every perfect gift is from above, and cometh down from the Father of lights. James 1. 17.

Mrs. Ida Q. Moulton

What is Freedom, Political and Personal?

1 Peter 2. 13–16; John 8. 36. July 3, 1932

At a dinner in London in the days of John Bright it is said he asked Dr. Curry, an American statesman:

"What contribution has your America made to the science of government?"

Instantly Dr. Curry replied:

"The doctrine of religious liberty."

After a moment's silence John Bright replied:

"And that is a tremendous contribution!"

The only safe, sound and substantial political and personal freedom is found in religious truth, for "If the truth makes you free ye shall be free indeed." Righteousness exalteth a nation.

* * *

Someone said: "There can be no liberty except liberty based upon law, upon law secured by orderly and proper process, and obeyed everywhere and by everybody. If we love liberty as our fathers did we must perpetuate it against all foes by an unfaltering devotion to the Constitution and the law. Liberty under law is matched by the fundamental principle of equality before the law."

If one man has too much freedom his neighbors have less. Law makes a regulation for all.

* * *

Political freedom means—

P—rogress;
O—bedience to them that have rule over you;
L—aw-enforcement;
I—mpartiality in our courts of justice;
T—ruth enthroned;
I—gnorance dethroned;
C—hampionship of the rights of others;
A—mericanism (the) for which our sires fought, bled, and died;
L—eadership, uninfluenced by bribes.

* * *

Personal freedom means—

P—atriotism;
E—nlightened consciences;
R—eligious liberty;
S—oul-freedom from sin's entanglements;
O—utcry against lawlessness and crime;
N—eighborliness that gives to others the rights you claim for yourself;
A—cting in unison with the churches of our commonwealth;
L—etting not "things" rule over us.

Have I a Right to "Live My Own Life?"

Luke 15. 11–15; Galatians 6. 8. July 10, 1932

Said a college president: "An unselfish purpose to be of use in life should be one of the requirements for admission to college. Students desiring to enter college with selfish or self-centered purposes or with only a feeling of individual rights and privileges should certainly be viewed with as much distrust as those conditioned in plane geometry."

* * *

"All things are lawful for me, but all things edify not."

"Know ye not that ye are the temple of God?"

Why not settle the question of our right to live our own lives by this court, whose authority is Paul? In the end you will reach the conclusion of right or wrong, and you will make your road to it. You are always a free moral agent.

Once in three years Solomon's navy, a great fleet of ships which he sent to foreign lands to get beautiful things for himself, came back from Tarshish bringing not only "gold and silver and ivory," but also "apes and peacocks." The apes and peacocks were what ruined Solomon's aim at the bull's-eye in the great target of his life. You are at liberty to ruin your life in a similar manner. Space will permit you to name everything in the class of "apes and peacocks," useless luxuries.

* * *

Whether 70 or 16, there is in every being's heart the love of wonder, the unfailing childlike appetite for what next, and the joy and the game of life.

In the central place of your heart there is a wireless station. So long as it receives messages of beauty, hope, cheer, courage, grandeur, and power from the earth, from men, and from the Infinite, so long you have a right to live your own life.

When the wires are all down, and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you grown old indeed, and have forfeited your "right" to live.—Anon.

* * *

Prayed the Scottish elder: "Lord, point me right, for thou knowest that if I get started wrong, thou thyself couldst hardly change me!"

* * *

The wise people, the people who have the best prospect of eventual happiness, are those who ask to meet the inevitable and shake hands with it. If you cannot possibly avoid a thing, grow accustomed to it, and make the best of it! If you must live next door to somebody, make that somebody your friend and be his, for the sake of everybody concerned!—Strickland Gillilan.

How Far Do the Teachings of Jesus Affect Our Conduct?

Matthew 7. 24–27. July 17, 1932

It has been truly said that more harm is done with those who "slay with an unkind tongue" than in any other way.

Sacred interpreter of human thought,
How few respect or use thee as they ought!
Yet all must give account of every wrong
Who dare dishonor or defile the tongue.

We sometimes forget we can emphasize Christ's teachings by our silences as well as by our words. Actions speak louder than words. A man who follows Christ's example on the use of the tongue will have little to answer for in his use of the tongue, and will surprise others as well as himself at the poise that comes to a man or woman who "slays not" with his tongue. See Matthew 12. 35–37.

* * *

"Swear not at all!" Matthew 5. 34.

It was said of the late President Roosevelt: "He didn't need to swear because he could say 'pacifist' in tones which would make the recording angel shudder."

Profanity has been called our great American sin, and with good reason. Watch the conduct and caliber of the men who use profanity! You will find they are little men, with little ideas or ideals, who attempt to make their words emphatic by swearing. Such men unconsciously tell you that ordinarily they are insincere and their word is not worth much without an oath.

The teachings of Christ will affect our conduct just as far as we are controlled by his principles. A disregard of his teachings affects our conduct through our treatment of our brother men.

There is such need for union,
Such need for clasping hands,
Yet we deny the brotherhood
The human heart demands.

* * *

Let us pray:

O Lord, make me a conduit through which thy principles can freely flow!

Where hate is may I instill love!

Where discord is may I instill harmony!

Where doubt is may I instill faith!

Where despair is may I instill hope!

Where shadows are may I instill the light!

Where sadness is may I instill joy!

What is Gambling? Why is It Wrong?

Proverbs 13. 5–11. July 24, 1932

One defines gambling as an agreement between two parties by which the transfer of something of value is made dependent on chance in such a way that the whole gain of one is equal to the whole loss of the other.

* * *

Betting is one form of gambling. Its uncertainty inflames the passions. It heats every part of the mind like an oven. Prisoners could cite their first bet of a dime to their first step downward.—Henry W. Beecher.

* * *

An eye-witness thus describes a gambling-house under the name Morrissy's Clubhouse. (By the way, many gambling-houses are conducted under the name of clubhouses.)

"The doors were open to all. A sumptuous supper was spread for the players. The furniture was elegant. The players were fashionably dressed. They gathered about a roulette table, staked large piles of greenbacks, and lost or won in silence. Behind the table in imagination I saw the arch-gamester Satan, luring each to stake his conscience for gold, feeling certain he would cheat them out of their immortal souls."

* * *

In the diary of Dr. Livingstone he writes of a plant in South Africa which bears a profusion of beautiful, fine yellow flowers that have so strong an odor that they perfume the air about them, but they contain a slow, active poison, and a mere whiff of them is dangerous. And so there is a slow, active poison emanating from all forms of gambling, reminding one of Pope's lines on vice:

Vice is a monster of so frightful mien
As to be hated needs but to be seen,
Yet seen too oft, familiar with her face
We first endure, then pity, then embrace.

Problems of Youth on Mission Fields

1 Thessalonians 1. 1–8. July 31, 1932

Some problems of youth on mission fields:

P—ersecution by relatives;

R—econciling Bible precepts with the lives of Western so-called Christians;

O—beying God rather than their national customs;

B—reaking off habits peculiar to their country, such as drugs and liquors;

L—iving better lives than those about them;

E—arning an honest living, directly opposed to their former ways;

M—ockery from their native associates;

S—etting up homes upon Christian ideals.

Because youth means all the world around, a predominance of courage over timidity, the love of adventure over love of ease, all these problems have been met and conquered in mission lands, and will be met again.

* * *

There is an organization in a boys' school in Lebanon whose express object is to attack and suppress intemperance, gambling and immorality. One clause in their constitution reads:

"I promise that whatever be my profession I will dedicate myself to the uplift of Syria."

These youths have attacked some of the problems in their land by facing them bravely and in unison.

* * *

The educated youth of the East, having its faith in its country's religion undermined, are critically searching after the truth with such questions as these:

Is not socialism better for my country than Christianity?

Is not a belief in immortality a kind of superstition?

If from a scientific point of view miracles are absolutely untrue, how can we believe them?

"The Christianity of the East will be a Christianity expressed in Eastern terms by the youth of the present generation. Its faith will be as genuine as Christianity's faith in any other part of the world."

* * *

A rich Chinese gentleman, taking a fancy to a bright youth in one of our mission schools, offered him the position of heir to all his property if he would come to live with him. The youth thanked him and said:

"If I become as your son you will make me give up Christ. I am a Christian, and cannot do it."

How would you, with your Western culture and background, have faced that problem?

SELECTED THOUGHTS FOR THE QUIET HOUR—JULY, 1932

Friday, 1st. *Strong in faith, giving glory to God. Romans 4. 20.*

Wherever Christian souls live by faith in God in the midst of circumstances of trial, they are not callous, not hardened. They are conscious of the sweeping of the storm, but they are filled with quietness and patience. Faith in God is the only principle which can produce that patience in the soul of any man or woman in circumstances of trial.—G. Campbell Morgan.

Saturday, 2nd. *Thou shalt not be afraid. . . . Psalm 90. 5.*

God not only saves us from our foes, but he saves us from our fears. We sometimes laugh at the silly fears of our little ones, who magnify their fancies into dreadful evils. Think, then, what our silly fears must be in the sight of God, and how dishonoring, since He has given us such assurances to encourage our trust!—C. H. Spurgeon.

Sunday, 3rd. *That they may all be*

one, even as thou, Father, art in me, and I in thee; . . . that they may be one, even as we are one; I in them, and thou in me. John 17. 21–23.

The feebleness of the church is owing to this, that our life in Christ and his life in us are not known and not proved to the world by the living unity in which our love manifests that Christ is in us. Nothing less than this is needed: such an indwelling of Christ in the heart, such a binding together of believers because they know and see and love each other as those who together have Christ dwelling in them.—Andrew Murray.

MONDAY, 4th. *My God shall supply all your need according to his riches in glory by Christ Jesus! Philippians 4. 19.*

It comes to us from our God: we care not where else it comes from.—C. A. Fox.

TUESDAY, 5th. *Go thou to the sea and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money: that take and give unto them for me and thee! Matthew 17. 27.*

Even the fishes in the sea are his purse! He has only to open the fish's mouth, and there is money enough there to pay the taxes.—C. A. Fox.

WEDNESDAY, 6th. *If ye shall ask anything in my name I will do it! John 14. 14.*

Brethren, make all your wishes and all your annoyances into prayers! If a wish is not fit to be prayed about it is not fit to be cherished. If a care is too small to be made a prayer it is too small to be made a burden. Be frank with God, as God is frank with you!—Alexander Maclaren.

THURSDAY, 7th. *Lo, I am with you alway, even unto the end of the world! Matthew 28. 20.*

If Jesus says simply and absolutely, "Lo, I am with you alway," what have we to do with feeling or "sense" about it? We have only to believe it and to recollect it. And it is only by thus believing and recollecting that we can realize it.—Frances Ridley Havergal.

FRIDAY, 8th. *Who for the joy that was set before him endured the cross. Hebrews 12. 2.*

This is joy about which Jesus was silent. What is this joy that consummates Christ's gladness? It is the joy of resumed fellowship of God, of unhindered access to his presence, of re-entry into his glory. It is more. It is the joy of seeing the world of men and women whom he loved redeemed by his cross. It is the joy of having finished the work God gave him to do, and of waiting the issue of it all.—W. M. Clow.

SATURDAY, 9th. *Who was delivered up for our offences and was raised again for our justification. Romans 4. 25.*

The resurrection is God's "Amen" to Christ's "It is finished."

SUNDAY, 10th. *Wherefore come out from among them and be ye separate, saith the Lord. 2 Corinthians 6. 17.*

It is easier for a Christian to live an out and out life for God than to live a mixed life. Arise and dwell on high in the resurrection life of Jesus and the inspiring hope of his blessed coming!—A. B. Simpson.

MONDAY, 11th. *We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done. Psalm 78. 4.*

Our yesterdays are to be the teachers of our children. The best inheritance I can give my child is a steadfast witness of my knowledge of God. Let us bring forward yesterday's wealth to enrich the life of today!—J. H. Jowett.

TUESDAY, 12th. *Surely he shall deliver thee from the snare of the fowler. Psalm 90. 3.*

That is, from the little things, the hidden nets and traps that are set for us. Great sins frighten where little snares entangle.—C. H. Spurgeon.

WEDNESDAY, 13th. *And when he had sent the multitudes away he went up into a mountain apart to pray: and when the evening was come he was there alone. Matthew 14. 23.*

"Prayer," said one of the medieval mystics, "is the flight of a lonely man to the only God."

THURSDAY, 14th. *That ye might be filled with all the fulness of God. Ephesians 3. 19.*

Filled with? No: "that ye might be FILLED INTO all the fulness of God!" Do you not see the difference? Here are empty vessels. I may dip up and fill these vessels; but put an empty vessel into the ocean, and it quickly fills itself!—A. J. Gordon.

FRIDAY, 15th. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is! 1 John 3. 2.*

Thank God for the sweet and soul-sustaining assurance that we shall be like him, for we shall see him as he is! It is but a little while and we shall be done forever with all that now hinders our progress and interrupts our communion.

SATURDAY, 16th. *Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels! Matthew 25. 41.*

God is merciful in the "Depart," as he is merciful in the "Come." We shall see it one day. May we never see it from the lower aspect, but from the higher!—Joseph Parker.

SUNDAY, 17th. *And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation! Revelation 5. 9.*

If the blessed life is above all else a great love of God, a love that masters and subdues us for his service, that draws out all the love of our hearts and compels the devotion of our whole lives, where else can we find the birthplace of such love except in the cross of our Lord Jesus Christ?—C. H. Spurgeon.

MONDAY, 18th. *Brethren, let every man wherein he is called, therein abide with God! Ephesians 7. 24.*

It is one of the wonderful things about our Lord that he is the Christ of every occupation. He is the Christ of the policeman as surely as the Christ of the professor. And by this I mean that we can have his comradeship and his delightful presence and his grace no matter what our occupation be. That is why Paul counsels the Corinthians to abide in the callings wherein they have been called. There was no need to leave them to find Christ.—George H. Morrison.

TUESDAY, 19th. *His lord said unto him, Well done, thou good and faithful servant, . . . enter thou into the joy of thy lord! Matthew 25. 21.*

Lord Jesus, it is only a little joy that now enters into us, but by and by we shall enter into joy as vessels put into a sea of happiness!—Archbishop Leighton.

WEDNESDAY, 20th. *They have not cried unto me with their heart. Hosea 7. 14.*

O my brethren, do not seek to find in circumstances the explanation of this prayerlessness over which we mourn: seek it where God's Word declares it to be, in the hidden aversion of the heart to a holy God!—Andrew Murray.

THURSDAY, 21st. *Deliver me, O Lord, from mine enemies! I flee unto thee to hide me. Psalm 143. 9.*

So sang David, and he never sang in vain. We are safe when we rest in God. In the hour when all seems lost, and the calm of faith is gone and the heart is heavy and the mind confused, our hope is restored as we look to him, the soul's unfailing refuge, and lose our fears and doubts in his outstretched arms.—Floyd W. Tomkins.

FRIDAY, 22nd. *Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Hebrews 12. 11.*

We may not know when torn with care,
Why earnest and persistent prayer
Should seem to die upon the air,
But "Afterward"!
—S. E. Burrow.

SATURDAY, 23rd. *In whom we have boldness and access with confidence by the faith of him. Ephesians 3. 12.*

Strong faith hath free communion with heaven, and conceals nothing.—Thomas Boston.

SUNDAY, 24th. *I am crucified with Christ. Galatians 2. 20.*

Unless a man be crucified with Christ, on Christ's cross, he is none of Christ's. But this would cut down the church by millions. All the proud people would have to go, all the self-satisfied people would be scattered, while all persons who have little theories and religious inventions and pious tricks of their own would have to be dispersed. Jesus Christ would be left with a few broken hearts, a few sinners that dare not look at him, but can only cry, "God be merciful to me a sinner!"—Joseph Parker.

MONDAY, 25th. *Thou understandest my thought afar off! Psalm 139. 2.*

That fills me with awe. I cannot find a hiding-place where I can sin in secrecy. It fills me also with joy and hope. He sees the faintest, weakest desire aspiring after goodness. He sees every movement which looks toward home.—J. H. Jowett.

TUESDAY, 26th. *I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 2 Timothy 1. 12.*

We are on a journey, the journey of life. Sometimes the sun shines, and the way is pleasant. Sometimes there is a storm, and the rain falls and the wind blows. It is not a sign of insincerity, but a part of our education. "Some days must be dark and dreary," sings our New England poet. We need the light to inspire us; we need the shadows to bring us nearer to him in whom we trust.—Floyd W. Tomkins.

WEDNESDAY, 27th. *Now in Shushan the palace there was a certain Jew, whose name was Mordecai. Esther 2. 5.*

There have been dark and trying moments in the history of this world, but the wisdom of God is seen in that he has never left himself without witness.

THURSDAY, 28th. *Notwithstanding in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven! Luke 10. 20.*

These early representatives of our Lord were receiving a lesson which disciples of a later day are slow to learn. Christians are exhorted to rejoice. But in what are we to rejoice? "Rejoice," said the great teacher, "because your names are written in heaven!" To know that you belong to the royal company of heaven is joy beyond compare.—A. W. Roffe.

FRIDAY, 29th. *For they considered not the miracle of the loaves. Mark 6. 52.*

In their anxiety and fear they forget the miracle, and another miracle must be performed before they could rightly learn the lesson of providence.—David J. Burrell.

SATURDAY, 30th. *He will keep the feet of his saints. 1 Samuel 2. 9.*

Perils as well as privileges attend the higher Christian life. Safety lies in obedience to God's Word, singleness of heart, and holy vigilance.—A. B. Simpson.

SUNDAY, 31st. *And Jesus sat over against the treasury, and beheld how the people cast money into the treasury. Mark 12. 41.*

Christ was looking deeper. He was looking at the motive behind, the reason for the giving, the impulse of the donation, the inspiration of the offering. That is what he is always doing. He beheld HOW they gave.—G. Campbell Morgan.

BIBLE NOTES FOR DAILY DEVOTIONS—JULY, 1932

President W. Douglas Mackenzie, D.D., Hartford, Conn.

Friday, 1st. Psalm 119. 1–3

1. This long psalm is an acrostic of a peculiar kind. Each of the 22 stanzas has each of its eight verses beginning with the same letter of the Hebrew alphabet. It is as if in a modern poem the first eight lines all began with "A," the second eight with "B," and so on to the end of the alphabet. The central subject of all the stanzas is the law under one or other of its synonyms, such as "word," "statutes," "commandments," "judgments," etc. And it is an expression or record of the various moods, thoughts and feelings which arise in the mind of one who has learned to live in that law.

2. Maclaren in his fine work on the Psalms says of this one: "There is music in its monotony, which is subtilely varied. Its verses are like the ripples on a sunny sea, alike and impressive in their continual march, and yet each catching the light with a difference, and breaking on the shore in a tone of its own." It may be of interest and value to us to turn to this sea of spiritual experience from time to time.

3. Perhaps we shall thus be able to taste that "blessedness" which in the first verse is promised to those who are committed to the way, the revealed will of the Lord. The threefold condition of their true joy is named. Their outward conduct is in accord with his law, their "whole heart" is engaged in this pur-

suit, and thus they are free from unrighteous acts. Men who can live like that,—and our Christ makes it actually possible for us all,—they are the happy ones!

O thou who didst live the perfect life, dwell thou in our hearts, that we may do thy will! Amen.

Saturday, 2nd. Psalm 119. 4–8

1. We must note the tone of intimacy with Jehovah which pervades the whole psalm and appears in these verses. This man is talking with God. He is not offering formal prayers. He is not reciting familiar phrases. He is in familiar conversation with the ruler of his life and destiny. Yet withal there is deep reverence. To be near God is to bow in lowly awe. And it also involves a certain yearning for divine aid.

2. Who can fulfil these august precepts of God perfectly? Who can tread that steep and rugged way of righteousness without wandering into bypaths or even stumbling on the stones of temptation? The psalmist feels that he may prove wayward (5), and cries out for some helper who will give him consistency and strength. And he knows that if he is faithless there is nothing for him but a sense of disgrace, a certain "shame" which will burn in his heart and make his days wretched.

3. A divine helper for the best life, that is what humanity needs, that is what was first discovered in its true meaning and depth among the people to whom God spoke, as the secret of human satisfaction! And such a helper at last appeared in him, our Lord Jesus Christ, whose Spirit in our hearts can "establish our ways to observe his statutes."

We thank thee, O God, for him whose name is our hope and whose Spirit is our strength! Amen.

Sunday, 3rd. Psalm 119. 9–16

1. Some have conjectured that a young man wrote this psalm because of the question in verse 9. But the whole psalm expresses the mind of one whose experience is ripe and whose survey of all the conditions of life is informed with wisdom moulded by many years of rich meditation. Rather does the question indicate the breadth of the author's sympathies. Himself removed from the peculiar and passionate temptations of far-off years which he can still remember, he can answer the question with real authority. The clean life of a youth comes from his brave and loyal regard for the word of his God.

2. For he it is who knows and loves that word, who shall understand himself best, and be able to say whether his actual way of life is under the guidance of the brightest stars of truth. "Study God's law, says the psalmist, and study thyself in its light: so shall youthful impulses be bridled, and the life's path be kept pure!"

3. But not even the noblest impulses can be kept strong and clean without unceasing watch and care. That watch and care are only possible when a man counts the "testimonies" of God as wealth of the noblest kind. So did our Lord teach that God's kingship is a pearl, a treasure, beyond price. Let a man have that "in his heart" and all other riches are by comparison tawdry and tasteless.

O thou who art God's supreme gift, we would cherish thee as the supreme treasure of our souls! Amen.

Monday, 4th. Psalm 119. 17–24

1. Why do we desire to live on in this world? It is true that self-preservation is a fundamental instinct, and healthy minds have no desire to crush it. And yet the question arises, Why should we deliberately choose to live on, even when much of the interest of life has gone, and to preserve it for a few more years does not seem to mean much? The answer of the psalmist is one which is so religious that only religious people will appreciate it. He wishes to live that he may observe the word of God. He has not exhausted the "wonders" of the spiritual life. There are rich experiences still to be possessed in a prolonged life.

2. As he meditates on that prospect a strange sense of oppression—"Crushed is my soul,"—seizes on him. He yearns almost with pain for that enlargement, that freedom of soul, which only an ever-growing knowledge of the divine will can bestow. "To know God's will, with knowledge which is acceptance and love, gives rest, and makes every place a mansion in the Father's house."

3. In the last three verses reference is made to the bitter opposition and contempt which a life like his received from careless and proud people. On the one hand we see those who are full of scorn for this sort of thing and persecute the devout with reproaches, words that cut like swords and deeper. On the other, we see the calm dignity of the untroubled man who pursues his life of inner fellowship with the eternal.

Let us pray that all who are reproached for their zeal toward Christ may bear testimony to this peace!

Tuesday, 5th. Psalm 119. 25–32

1. Here is another mood in which the face of God's law appears in a different manner and the psalmist's prayer varies its points of appeal. The stanza begins in lowly fashion. The soul of the psalmist has taken hold of the dust. And yet in that state of gloom there is a clinging also to the testimonies of Jehovah (31). "Happy in their sorrow are they who by reason of the force which bows their sensitive nature to the dust cling the more closely in their true selves to the declared will of God!"

2. It is in that mood that a human soul feels most its need of the divine. It is then that our incompleteness, our weakness, our despair of self, our vision of the glory of that will which shines beyond our reach, become a cry to that very will, a claim upon the delivering might of God. "Give me renewal of life!" "Teach me!" "Raise me up!" "Put me not to shame!" In most of our lives there have been occasions when our need of the divine has made us utter cries like that.

3. And it is then that the psalmist sees vividly the contrast between the false life and the loyal. As when a great cloud rises in the clear sky, and one half the world seems black and the other shines with startling brilliance, every rock and tree picked out in the unwonted sheen, so here. The grace of God, the beauty of his will, the marvel of his power, break in on our gloom and make us glad.

O thou who knowest all our varying moods and all our infinite needs, help us to see with constant faith thy mercy in Christ our Lord! In his name. Amen.

Wednesday, 6th. Psalm 119. 33–40

1. As in all these stanzas there are

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

here, amid seeming repetitions, many varieties which are of interest and value. For example, in verses 33 and 34 the psalmist makes his vow to cherish the law or will of Jehovah, but observe that he adds two ideas: first, that he will cherish it "to the end," or as we would say, forever, and next that he will give his whole heart to it without reservation. Whoever has dealt directly with Christ about his obedience to some direct commands of his knows what it is to ask, "With my whole heart?" and "Forever?" That tries a man to the depths.

2. Then he refers to the world of temptation against which he wishes to be aided by divine grace. The allurements of life are all around him. Like Eve in the Garden he may fasten his eyes on beautiful, luscious, forbidden fruit and be drawn to seize it. Hence he calls on the helper of the soul to incline his heart against all such attractions that may hold him spell-bound.

3. Sometimes he is afraid, as in verse 39, that if he falls away from obedience toward the revealed will and kindness of Jehovah "reproach," disgrace, will thus fall upon him. That fear of itself is proof of the sincerity of his soul, of his real grasp upon the beauty of the life of submission and faith. Have we not as Christians still higher reasons for fearing lest we dishonor ourselves by dishonoring our Lord?

Let us pray that all Christians and their families may prove stedfast and loyal to God!

Thursday, 7th. Psalm 121

1. This is one of the group of 15 psalms which are called Songs of Ascent. They must have been composed after the national life had been centered at Jerusalem and pilgrimages were made to the great annual festivals on Mount Zion. They are therefore pilgrim songs. We may even picture our Lord on that last slow journey of his to Jerusalem uniting with the ever-varying, motley crowd of fellow travelers in the singing of these psalms.

2. The one before us has proved dear to pious hearts of all centuries. It may have been first composed in Mesopotamia in the period of exile, and it may have later become one of the choicest of the pilgrim songs. When David Livingstone left his home early on November 17, 1840, he read this and the 135th Psalm at family worship. These seemed the most appropriate words in which to express the emotions of his pilgrim spirit as he left his loved ones for the mysteries of the dark continent of Africa.

3. The individual soul feels deeply the loneliness of life, the uncertainties and dangers of the journey. Anything may suddenly prove hostile. Sun and moon, night and day may contain forces that will destroy him. Waking or sleeping he is helpless in the grip of incalculable events. But the truth is that he has a keeper, the ruler of sun and moon, of night and day. His name is Jehovah, the loving all-powerful, all-guarding God.

Up to the heights of his power and his grace let us prayerfully and gladly lift our eyes!

Friday, 8th. Psalm 122

1. The second verse seems to indicate that the pilgrimage has been accomplished. The feet that have trodden many miles now stand in the glorious city. It has been restored from ruins and is once more the center of a nation's worship, the home of a nation's memories, the inspiration of a nation's hopes. It is true that "the city of peace" has passed through many vicissitudes. But the pilgrim psalmist glories in the fact that once, ere the tribes were broken, all Israel under David counted it the capital of their country and chief place of the worship of Jehovah.

2. It is with a sense of rapture that the chorus breaks into the shout of verses 6–8. If Jerusalem is secure the pride of the whole people is satisfied. No other city counts in the public mind as that city of peace does. Every other might perish and yet the people of God would feel their minds at rest if only there, on that rocky promontory, the throne of Jehovah stood, safe and undesecrated.

3. This psalm became the favorite of certain sections of the churches of the Reformation. For Jerusalem meant to them, in the symbolism of the Christian faith, the church of the living Christ. At their general assemblies they would sing these verses with peculiar fervor and self-consecration.

O Lord of the living church, help us to love it and serve it not in narrowness of spirit, but in joyous devotion to the body of Christ! For thy name's sake. Amen.

Saturday, 9th. Psalm 123

1. Perhaps we may conjecture that the people have returned from exile and are feeling at times forlorn and depressed. There is apt to be a measure of disillusionment when great hopes have been cherished with the aid of glowing pictures of the imagination. The actual result is apt to seem less than the preceding dreams. So it was with those first pilgrim bands who came across the desert to the city of their ardent dreams. They were few in number. The city was in ruins. And there were neighboring cities and tribes who treated them with scorn and derision.

2. How should Israel behave in such a dismal condition of life? This psalm is the pathetic but beautiful reply to that question. They can only lift their eyes beyond the ruined city, which they must laboriously rebuild, unto the living God who is their Jehovah, their covenanted Lord. So do slaves keep their eyes alert for the wave of their master's hand, for the sound of the voice of the mistress. Yea, even better than such slaves, these servants of God look only for his kindness, for his gracious help in their distress.

3. Thus do they pour out their hearts in adoration, imploring that which will lift them above the contempt of men and nerve them for the long toil that lies before them. "Be gracious to us, O Lord, be gracious to us!" So do we who have heard of his infinite love in Christ turn to him in our confusions and humiliations. And he has promised not to treat us as slaves, but as children of his love.

O thou who art love itself, help our weakness and unbelief that we may be strong in a strong faith! Through Christ. Amen.

Sunday, 10th. Psalm 124

1. This is a happy song. The mind of the singer repeats certain words and phrases that he may thoroughly enjoy them. Notably does he dwell on the name Jehovah with gratitude and love. For it is he who alone could have wrought this entirely unparalleled release from exile in Assyria. And now when they are at home they realize that Jehovah is no local or tribal God. He is the maker of heaven and earth (8), and it is he, thus omnipotent and eternal, who has "been for us" (1, 2). He is Lord even over Assyria's might.

2. It is with a reminiscent shudder that the psalmist remembers what might have been. It was the policy of

Assyria either to massacre a conquered people or deport them to some other region within her vast domain. She either "swallowed them up alive" or swept them out of existence as a torrent drowns its victims. But the strangest thing has happened: Assyria has restored the Jews to their own land! Who but Jehovah could have moved those imperious wills to do this thing?

3. The soul, the life of the people, was like a bird in a snare, panting and helpless. "One hand only could break the snare, and then the bruised wings were swiftly spread for flight once more, and up into the blue went the ransomed joy." "Escaped" is a thrilling experience when the wronged are set free.

O Lord, grant unto us the glad experience of freedom and power when we have escaped from the snares of sin! In Christ's name and power. Amen.

SECOND CORINTHIANS

Monday, 11th. 2 Corinthians 1. 1, 2 (see Acts 26. 12–19)

1. This great epistle opens in the usual manner which Paul had adopted in his correspondence. As usual in ancient letters, he gives his name first, and a statement of who he is, before he names those to whom he is writing.

First of all we are struck with the title which he gives to himself, the greatest possible to a human being. He is "an apostle of Christ Jesus through the will of God." Compared with this claim the authority of any ambassador or plenipotentiary when he hands in his credentials is lowly indeed.

2. By the act of God almighty Paul has been appointed to represent Christ Jesus among men, and in this especially before the church of God at Corinth. And that second title is also startling. We remember how much of failure and sin and unwisdom Paul had to rebuke in his first letter to those people, and yet he calls them "the church of God." There in that great city, with its city government, its learned societies, its business associations, there is no other group which can be said to belong to or to be directly founded by the eternal God himself.

3. Does that apply to the church to which we belong? I believe Paul would answer, "Most certainly!" If your people are gathered in the name of Christ, because they are surrendered to his will and believe in his love and saving power, it follows that they are a church of God. Let us glory in that fact, and try to live up to it!

O God, eternal and all-merciful, we thank thee for thy inspired apostle and pray thee to open up his epistle to our eager minds! In Christ's name. Amen.

Tuesday, 12th. 2 Corinthians 1. 3–7

1. The apostle writes as one who has been subjected to some form of intense suffering. "Christ was the greatest of sufferers. The flood of pain and sorrow went over his head. All its waves and billows broke upon him. The apostle was caught and overwhelmed by the same stream. The waters came into his soul. . . . He learned what he prayed to learn, the fellowship of his sufferings" (Denney).

2. But the apostle knew that there are divine sources of strength and even of joy by which a man may be sustained even when his griefs are intense and undeserved, and inflicted by wicked men. He describes those sources in one of the most beautiful descriptions of God which even the New Testament contains. He is "the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort." It is when men in their affliction betake themselves to him with intense and most earnest submission to his will and dependence upon his love that this strange and supernatural gift of comfort is poured into their hearts.

3. But even then the apostle will not seek comfort as a purely selfish luxury. He knows that all earnest Christians in that pagan world are in constant danger of like suffering. He knows that his beloved church at Corinth has been passing through various trials and sorrows. And he therefore will set himself to pass on to them the sweet cup of divine love and mercy which he has been privileged to drink.

O thou who didst sorrow as no man has sorrowed and didst hear thy Father's voice, wilt thou give to us in thy voice to hear his voice, in thy sorrow to see his ultimate love? Amen.

Wednesday, 13th. 2 Corinthians 1. 8–11

1. How much we would like to hear of the affliction to which the apostle refers in this passage! There seems to be no other clear allusion to it, though it must be included in the dreadful list of sufferings for the service of the gospel which he gives in two later passages in this epistle, 6. 3–10; 11. 23–30. Possibly, as it occurred in Asia, and Ephesus is in Asia, it may be referred to when he says in 1 Corinthians 15. 32, "After the manner of men I fought with beasts at Ephesus." It seems certain that whether by mob violence or by judicial proceedings he was brought to the gates of death.

2. For a time he "despaired of life." That, for a man of his mental vigor and of his deep interests in the tasks and joys of his apostolic ministry, must have been depressing beyond measure. But he was upheld all through that time of dreadful memory by a living faith in the living God. For him death was not the close of life: "God raiseth the dead!" That is a fact so clear, an event so glorious, that it flings a supernal light over all a man's woes, even when he is dragged to execution by injustice and hate.

3. These things seem remote from our comfortable experience. Who of us can say that for Christ's sake he has really suffered any agony or had his life threatened? Yes, our missionaries are sometimes brought into circumstances which make every phrase of this passage throb with meaning and shine with comfort from God and his Christ.

O thou who rulest all parts of our world, send thy succor to all who are even today in danger of their lives for the sake of Christ and his gospel! In his name. Amen.

Thursday, 14th. 2 Corinthians 1. 12–14

1. There is a slight change of tone in these verses. It seems that some accusation had been made against his sincerity in a previous letter or letters. Some had insinuated that underneath his actual message there lay some sinister meaning; and he has to remind them that they had read, perhaps read aloud his letter, and must have understood his meaning. He hopes that they will not allow their minds to grow vague about his actual message. "To the end" they must go on acknowledging that Paul did actually say thus and so, and did not hide anything obscurely behind his explicit words (13, 14).

2. For his own conscience is clear. He can even boast that by the grace of God his letter had been written in purity of motive and with crystalline clearness. They could not mistake his language for

the clever and subtle arguments or statements of an unspiritual man. He had in all this behaved toward them as he always did toward all men as a man whose mind was swayed by the Spirit of God.

3. Says Denney: "Is it not a disgrace to human nature that a man so open, so truthful, so brave, should be put to his defence on a charge of underhand dealing? Ought not somebody to have been deeply ashamed for bringing this shame on the apostle?"

O Lord of all sincerity and kindness, deliver us from harboring impure motives and from attributing them without cause to our brothers! Amen.

Friday, 15th. 2 Corinthians 1. 15–20

1. Paul's hope is that in the great "day of our Lord Jesus" all misunderstandings will be cleared up. Then the Corinthians and he will have naught but joy in one another. But in the meantime certain disagreeable facts are before him, and whatever it costs him and them he must speak the truth. He has changed his plans. Instead of visiting Corinth twice he will only do so once. Some critics of his conduct are insinuating that he must have selfish if not really sinister reasons for this fickleness. That leads him to a passionate protest.

2. He is the preacher of the truth of God. His soul is surrendered to the gospel, which is God's great, clear word of affirmation over against all the confusion and deceits of human life. In Christ the promises are fulfilled. In him eternal truth shines forth. There is no confusion of Yes and No in him. Christ is God's "Yes" to all the best hopes and noblest possibilities of human nature.

3. On this passage Denney has a most powerful exposition: "It is in this positive, definite, unmistakable character that the strength of the gospel lies. What a man cannot know, cannot seize, cannot tell, he cannot preach. . . . Nobody has any right to preach who has not mighty affirmations to make concerning God's Son, Jesus Christ,—affirmations in which there is no ambiguity, and which no questioning can reach."

O thou who art the way, the truth and the life, bring all the world to thy Father, by the power of thy cross and thy Spirit! Amen.

Saturday, 16th. 2 Corinthians 1. 21–24

1. Although there has been a rift in their mutual relations Paul will not for a moment allow that the rift has reached the foundations. It is God who establishes both Paul and his Corinthian brethren in Christ. It was into Christ that they were anointed (or "christened") in baptism, and God was acting there in that experience also. Evidently the apostle feels that he can count upon the stedfastness of his friends. Beneath all their differences, in spite of the pain which they had caused him, he recognizes the element of loyalty in their hearts; and above all he had confidence in the faithfulness of God.

2. But it is just there in the acts of God that the apostle's heart finds its rest. It is God who "sealed" both him and the Corinthians, that is, he had marked them as his own. This no doubt refers to their hour of baptism, when not only they confessed their faith, but God stamped his name on them, and claimed them for ever. And in that hour, and indeed thereafter throughout their lives, he had been giving them the Holy Spirit. The phrase "the earnest of the Spirit" means that the Spirit had been given them as "a first instalment." The word was used in business sometimes as we use the word option. God by giving us the Spirit has (as it were) secured by a first payment an option upon our whole lives. We know not yet what glorious things have still to be given by him and received by us.

3. The last two verses of this chapter belong with the next paragraph. He explains with a solemn oath, calling on God to attest his sincerity, that the only reason he had for changing his plans and not going to Corinth at once was for their sakes. Let the sore feelings cease, and they will meet in deeper peace and joy later on!

O God, who hast called us into the life of faith by the Spirit, hold us stedfast in Christ! In his name. Amen.

Sunday, 17th. 2 Corinthians 2. 1–4

1. On this passage I must only use the searching and deep words of Dr. Denney. Referring to the apostle's word joy he says:

"Joy is the very end and element of the Christian life, and it is the minister's duty to be at war with all that restrains it, and to coöperate in all that leads to it. . . . And he is our best friend, the truest minister of God to us, who helps us to the place where the love of God is poured out in our hearts in its omnipotence, and we renew our joy in it."

2. And Paul speaks of sorrow. He refers in these verses to another letter which he had written out of his bitter grief, and I agree with those scholars who believe that the letter he refers to was by some copyist attached to this letter and is now found in 2 Corinthians 10 to 13. Later on we shall see his heart of distress and his noble dignity revealed in those tremendous chapters. But now that height of anguish is past, and he is preparing himself to see his friends once more in complete harmony of spirit. He will not come to cause them a revival of pain and revive his own.

3. How tenderly his great ministerial heart looks forward to the day when his joy and theirs will overflow! Then remembering all that he has said and done, and seeing him once more face to face, they will realize the overflowing love which was in his heart all the time. So did Christ love not only his disciples but his enemies to the end. So may God teach us to endure ill-treatment and misunderstanding with hearts that will not cease to love!

O God, holy and merciful Spirit, bathe our hearts in the sense of thy mercy to us that our love may go out to all men! In Christ's name. Amen.

Monday, 18th. 2 Corinthians 2. 5–11

1. Evidently there was at Corinth some one man who had proved himself a wicked person. It was probably not the man referred to in 1 Corinthians 5. 1, if Paul wrote another letter, as seems certain, between that letter and this one. We have no idea what direction his evil doing had taken. Evidently it had some reference to Paul himself, and had caused him the keenest pain. But he brushes that aside. He seems to say, "Let us ignore the fact that he had done me a wrong, and that this wrong had reacted upon a part of the Corinthian brotherhood! His punishment was inflicted by your whole group. That is enough for me. Let it be enough for you all!"

2. "What you have to think of now," he goes on to urge, "is not the wrong he did, but the state of his mind. You must not let him be utterly crushed by his grief. You must freely forgive him. You must even begin to comfort him that he may be pulled back from de-

spair. In order to make this attitude of yours evident and effective, I beseech you to do something that will openly express your love for him."

It is to be noted here that Paul is not acting as if he were lording it over them. He is a true democrat and is trying to persuade them to act freely in the right way.

3. There is a beautiful and characteristic courtesy in verse 10, and once more reveals in the great apostle the qualities of a gentleman. He had written his former letter in the height of the distress and to find out if they would obey his exhortation to redress the wrong. But now he is all gentleness and tenderness. If they forgive, then in Christ's name, who is Lord of them all, he will forgive as royally as they do.

O thou who art the eternal fountain of forgiving love, help us so to see that shining sun of our life that we may also forgive as thou hast forgiven us! Amen.

Tuesday, 19th. 2 Corinthians 2. 12–17

1. Paul here pauses to make a brief reference to his recent journey and its meaning, which the Corinthians had misunderstood. We shall hear more of this in a later passage (7. 5ff.). But here his emotion is so great and his vision of the true significance of the Christian ministry in which he is engaged is so glorious that he bursts almost into song. As Plummer says: "We can imagine the surprise of his amanuensis as the apostle suddenly changed his line of thought and began to dictate the next four verses."

2. "The gratitude here," says Plummer, "is evoked by the thought of the intense revulsion of feeling from anxiety to joy when he met Titus and heard that all was well in Corinth. . . . The remembrance of the victory of God's cause at Corinth leads him on to think of the triumph of the gospel generally, and of the subordinate but glorious share which apostolic missionaries have in that triumph."

3. His first readers were familiar with a Roman triumphal parade. The victorious commander, with clouds of incense rising into the air, proceeded through the streets. Captive kings and soldiers were led in his train to illustrate the reality and glory of his warfare. So were the missionaries led by an eternal Lord from city to city, and in the streets of each as his captives through Christ. The fragrance which gives joy to all converts is a double fragrance. The example and spirit and joy of the apostolic evangelists is one, and their own resulting knowledge is another odor of delight.

We pray, O God most mighty and most kind, that thy people today in all the world may be fragrant witnesses of thy holy love in Christ! In his name. Amen.

Wednesday, 20th. 2 Corinthians 3. 1–3

1. In the last verse of the previous chapter Paul had vigorously asserted his sincerity and purity of motive as a preacher of Christ. He was sent by God, he did all his work as seeing and being seen of him who is invisible, and when he spoke it was as if the person of Christ surrounded him and even spoke through his words. But, he says, as with a sigh of wonder, Will those friends say, "Oh, look how he praises himself! Why does he not wait for others to do so? Or he might even get some of us to write out a certificate in his favor? Or get some one else to give him a letter of praise for us to read?"

2. From these painful reflections his mind leaps to the splendid paradox of verse 2. As he dictates rapidly one image succeeds another. Letters? He does not need scraps of paper. He has living letters, hearts of men in whom his message has taken effect, whose lives, transformed lives, prove that his words were the life-giving words of God. And in fact the changed lives at Corinth had come back to him and become written upon his heart.

3. It is all writing, writing, this life of ours. We are all producing effects on one another, for good or ill, for time and eternity. And the people whom a preacher wins to Christ become an epistle of Christ. The Spirit of God has written those indelible characters upon their inmost selves, those hearts of quivering flesh, those hearts that for ever and ever will contain the message of God's love.

O heavenly Father, by thy Spirit write on our hearts the words of thy saving power in Jesus Christ our Lord! In his name. Amen.

Thursday, 21st. 2 Corinthians 3. 4–11

1. Paul has just asserted that he does not need any credentials as from man to man. The existence of the Corinthian church is the best of all credentials as to his apostleship. And yet he is not boasting of his own powers or his own prowess. He speaks as he works, he writes as he lives, always in direct dependence upon the power of Christ and always as living for the purposes of God. The success which he has had in his ministry of the gospel is due not to himself: "our sufficiency is from God."

2. And here the inspired apostle begins to rise to the height of his great argument. He is a minister of "the new covenant." God, who entered into a special relation with ancient Israel through the ministry of Moses, has entered into a new relation with the whole world through Christ. On his side it is a relation of grace, that is, of free, forgiving, perfecting love. It is no longer a covenant "of the letter," that is, of explicit commands which must be literally fulfilled by a man's own will. That way lies death. In the new covenant a man is first of all bathed in a new spirit. His soul is filled with life.

3. How glorious must be the ministry of such a message to mankind! If when Moses came down from the presence of God his face was radiant and the people feared to look upon him unveiled, how much more glorious must be the act of conveying to men everywhere this new glory which shall never vanish away!

Open our eyes, most holy and merciful God, to see the surpassing, shining glory of the gospel of Christ! In his name. Amen.

Friday, 22nd. 2 Corinthians 3. 12–18

1. This is a difficult passage, in which Paul falls back upon his rabbinic training to draw lessons from an Old Testament incident which would never have occurred naturally to the mind of a Gentile Christian. He intends to defend the "confidence, frankness and courage" with which he always declares the message of salvation through Christ and faith in him. In doing so he appeals to the ancient picture, already referred to, of Moses wearing a veil whenever he spoke to the people after a period of converse with the Lord. As a matter of fact, the glory of his prophetic mission was like that light on his face, only a temporary glory. It was destined to disappear before the greater, the supreme glory of Christ.

2. Down to that day on which he was

writing the veil which had been on the prophet's face lay upon the prophetic writings. The Jews who did not know Christ did not know their own scriptures, did not see that the old covenant was by its very nature destined to be "done away." But when a Jew is converted to Christ as his Lord, the veil is taken away. He sees the purpose, the mind, the Spirit of God.

3. And to receive Christ is to receive that divine presence which is the Spirit. That means freedom. Freedom from the burden of mere legalistic living, freedom from submission to an imperfect and merely prophetic dispensation, is the gift of the Spirit of Christ. And as we habitually "gaze upon the glory of the Lord Christ" we are being changed from one degree of likeness to him to another.

Let us humbly pray that we may experience this amazing transformation of personal character, even from glory to glory!

Saturday, 23rd. 2 Corinthians 4. 1–6

1. It is in the sure possession of the truth about God in Christ that the courage of the apostle and all ministers of this unearthly, august gospel is rooted. He does not need to use any underhand methods, any subtle and insincere arguments. When he preaches he addresses the deepest thing in a man, namely, his conscience, and he does so as being ready to face the judgment of God. What can be more daring, what can carry more power than to address consciences and submit the whole thing to the supreme verdict of God himself?

2. He knows well that not every one is willing to yield himself to the word of God. Some have a veil over their heart, so that their spiritual insight is dulled. It is some evil power in the universe which is counteracting in their case the power of the truth about Christ. It is an awesome thought that the glory of Christ, the beauty of him who is the portrait of God, may be dawning like a glorious sunrise upon a man's soul, and some malign power blinds his eyes, and he goes in darkness to the doom of those who have made the great rejection.

3. The apostle urges (5) that he is never seeking to proclaim his own merits. He is absorbed in his task as a slave of Jesus, and the only thing he lives for is to proclaim "Christ Jesus as Lord." For a new universe has come into existence. The same God who at the first creation said, "Light, shine!" has given forth a new illumination. Jesus Christ is the glorious sun in whom we find God himself.

O Lord of light and love, scatter the darkness of our world! Pour light upon all our hearts, the light that shines in Christ thy Son, our Lord! In his name. Amen.

Sunday, 24th. 2 Corinthians 4. 7–12

1. Paul is never content to describe in glowing terms and triumphant tones the greatness of his apostolic mission. He knows and says that it is the greatest thing that ever happened in our world. What has been done, what can be done, even by God that can be greater than to manifest himself in the person of his Son? But the apostle from that sublime claim recurs to the other side. This treasure of God is given to the world through persons who are in themselves "poor specimens," as it were. It is as if a king kept his crown jewels in a jar of vulgar earthenware. So does Paul feel about himself. His personality would not count for much in the world. A learned little Jew would be all he might hope to be.

2. But after all in these undistinguished personalities something which is of infinite value has been deposited by the mysterious will of God. See how they are treated as they go from city to city! It is a progress from danger to danger, through hatred and persecution and cruel treatment. They are, in their own minds and in the malignity of their foes, identified with the story of Jesus. The disgrace of his death threatens them, sometimes day after day. Who can see any glory in all that?

3. Yet there is glory. It is not the mere fact that Jesus died and that they proclaim his cross that is the chief fact in their situation. It is the living Christ, the unquenched life of Jesus which is shining forth in their faith and devotion, yes, even in the persecutions of his followers. He is not dead. He is ALIVE, as angels said at the tomb, as martyrs announced at the stake!

O Lord, whenever today thy messengers are persecuted, give them Paul's vision of the living Christ! Amen.

Monday, 25th. 2 Corinthians 4. 13–15

1. Denney as usual has some superb sentences on these words: "Suffering for the Christian is not an accident: it is a divine appointment and a divine opportunity. To wear life out in the service of Jesus is to open it to the entrance of Jesus' life. It is to receive, in all its alleviations, in all its renewals, in all its deliverances, a witness to his resurrection. Perhaps it is only by accepting this service with the daily dying it demands that that witness can be given to us."

2. Across the centuries Paul hears an ancient singer say: "I believed, and therefore did I speak" (Psalm 116. 10). And he feels the same great force at work in that psalmist as in his Corinthian friends and in himself. His faith, which compels him to compass sea and land, to endure toils that are shortening his life and persecutions that wring his heart, is fixed on Jesus who was raised from the dead. It is the risen Lord who holds him in this glad, hard service. As he preaches his faith, as he sees others, say at Corinth, won to share it with him, he has a vision of what it must all lead up to when he and they together will stand before God. It is God who raised Jesus who will raise him and them to live together before his eternal throne.

3. Now it is this hearty and all-inclusive faith which is the spring of his really happy life. His faith is not a hard, rationally established, difficult act of his soul, as it seems to be for many of us. His faith is face to face with the superabundant grace of God. That glorious, merciful, spontaneous, unmeasured love of God for us is the heaven upon which our hearts must be fixed.

O God, raise up all our hearts to such heights of joyous faith that through our words thy grace shall shine on other hearts! In Jesus' name. Amen.

Tuesday, 26th. 2 Corinthians 4. 16–18

1. Here is another of those passages in which the great apostle is swept by vision and emotion into language so rhythmical and images so beautiful that they read like poetry. He has been looking at the contrast between his actual world of present experience and that world where the risen Christ reigns supreme. Here he finds himself being daily worn down by afflictions of all kinds. "The outward man is decaying." There seems no end to this hard, unceasing grind in which health and natural well-being are being destroyed. Yet, he insists, the "inward man," the real self,

is being made over, as it were, even in the process which is wearing the natural life away.

2. He puts the two sets of experience in a great scale. He would see which kind of experience is the most weighty. Ordinarily people would say: "Oh, this life of pain and sorrow and disappointment, how terrible it is! And that other life which prophets and evangelists promise us, how dim and far off and unreal it is! The present and terrestrial far outweighs the future and supernal." This is the mood which has challenged Paul's own faith. This is the picture which as a whole the world would deem to be real and sensible and inevitable.

3. But the apostle exactly reverses this estimate of the facts. In those scales which he uses, with visible griefs in one and invisible glory in the other, "the glory goes down and the affliction kicks the beam." And why? The answer is that these long drawn griefs are only "for the moment," "temporal," whereas the reward of faith and patience will prove to be eternal, immeasurable, as full of glory for us as the glory of God in Christ.

Help thy servants, O Lord, in all their afflictions so to believe and live by their vision of thyself that they shall be rewarded in that day with full possession of thy life divine! Amen.

Wednesday, 27th. 2 Corinthians 5. 1–5

1. The apostle recurs from his glorious vision of things unseen and eternal to the present situation. We are not disheartened he had said (4. 16), and he now gives a good reason for that statement. It is an astonishing claim. We are not disheartened by our extreme afflictions because, he says, we know that if we die, if we are put to death, God has another body to give us, a deathless body, one which belongs to the heavenly and eternal realms of reality. How we know this he does not explain. It is a knowledge of intuition. It is a conviction which rests on the fitness of things, on the fact that for the Christian "the best is yet to be."

2. But the apostle is still living in the thought that Christ may appear again while Paul and his fellow Christians are still alive. He has a natural shrinking from the horror of death. To him the hope is a longing which (as it were) groans within him for the hour when he shall be manifested whose presence will change all. Then, as Paul imagines and desires, he will find the spiritual body, the house of God, as it were put over him and replacing this body.

3. It is for that event that he daily prays, and on that he rests his hope. He desires no ghostly existence, a naked spirit, such as the pagans conceived of. He hates the thought. It is a full personality he foresees, his own self living in a body which God will provide. And he knows that this will be the outcome because God has already given him the Holy Spirit of the risen Christ.

Help us, O Lord God of all worlds, to believe that in all worlds thou reignest and thy purposes are fulfilled, through thy Son our Lord! Amen.

Thursday, 28th. 2 Corinthians 5. 6–10

1. The spirit of this great apostle is intensely practical. Denney quotes as applicable at this point certain beautiful lines:

"For, ah! the Master is so fair,
His smile so sweet on banished men,
That they who meet it unaware
Can never turn to earth again;
And they who see him risen afar
At God's right hand to welcome them,
Forgetful stand of home and land,
Desiring fair Jerusalem."

2. "He stood between two worlds. He felt the whole attraction of both. In the earnest of the Spirit he knew that he had an inheritance there as well as here. . . . We do not need to be afraid of the reproach of 'other-worldliness' if we seek to live in this same spirit: the reproach is as false as it is threadbare. It would be an incalculable gain if we could recover the primitive hope in something like its primitive strength. It would not make us false to our duties in this world, but it would give us the victory over the world."

3. The solemn words of verse 10 are needed by us all today. There is nothing more absolutely certain, if there is a God at all, than the coming of a judgment day. And for us Christians it means standing before our Lord Christ himself to see how we have lived as Christian men and women. That day will declare it.

O Lord of holiness and of mercy, in thy mercy help us to realize thy holiness, that we may live worthily of thee! Amen.

Friday, 29th. 2 Corinthians 5. 11–15

1. We have to keep in mind all through these chapters that they are autobiographical, and that they are dealing with a difficult situation which has been created between his beloved Corinthian brethren and himself. Here he asserts that on his side his attitude is controlled absolutely by his sense of responsibility to Christ, which he calls "the fear of the Lord." He knows of course that God knows everything about him already, but that does not lead him to forget the throne before which he will have to stand.

2. While in his preaching he hopes that his spirit has become revealed to the consciences of his friends, he is not going to engage again in the task of self-defence. He will only say that he does not depend on external or accidental matters for his influence over them. And he wishes them to meet those who depreciate the apostle by insisting that his power is "in heart." It is a spiritual, a moral power, which penetrates to the depths of their soul's life.

3. Has he been accused of being out of his mind? (As his Master was, Mark 3. 21.) His rapture was a matter between him and God. No, they know that he had preached out of a sound mind. The intensity and passion of his words came not from a weak mind but from the compelling power over him of Christ's love. That love which on the cross offered itself for us, means that our death is past, we are alive, and henceforth we can have only one supreme, all-absorbing motive for living, and that is to live for him.

We beseech thee, O thou living God, to send forth over all the world and to our churches messengers of this redeeming love! In Jesus' name. Amen.

Saturday, 30th. 2 Corinthians 5. 16–19

1. Of the many interpretations of the 16th verse that seems best which refers knowing or "appreciating" Christ after the flesh to the period before Paul's conversion. Then, when he was a persecutor of the church, he thought of Christ as his fellow persecutors did. To them he was merely a man who was guilty of blasphemy, an opponent of the law, a would-be destroyer of the Temple. But that period of his life is long past. He is "in Christ," and that fact made everything new for him and for all who like him have come under this divine power and been created over again.

2. If any one asks how it can be that a historical person like Christ can have

this effect, making all old things over again, the only answer and the true answer is that God himself, the creator of all things old and new, was in Christ. Every one knows that there was discord, evil, universal wrong in man's relations with God. If that was not put right, only utter destruction of mankind could be the result. But God was in Christ, and so dealt with man's world that it was "reconciled" to God. The basis was laid for a new harmony, a life of blessed oneness with him.

3. The supreme practical proof that this had been done is that sins of men have been forgiven, and that the message of reconciliation is now being put in force, as the Corinthians well know. That is to say, Christ is now known not as one who had opposed but as one who had fulfilled the purpose of God. Through him men are entering into the supreme experience of reconciliation with the eternal.

Grant, O Lord, that in our inmost hearts we may know this forgiveness of our sins, this life of harmony with thy will of holy love in Christ! In his name. Amen.

Sunday, 31st. 2 Corinthians 5. 20, 21

1. The apostle Paul was always conscious that he occupied a post by God's express appointment to which no one else at Corinth or Ephesus could be appointed. He describes this post deliberately and at length in the opening paragraph of the Epistle to the Galatians. He sums up all that is there said when he claims here to be an ambassador on behalf of Christ. The word is one implying the highest dignity. As the Roman emperor will send from time to time a legate, a personal representative, so God has sent Paul as Christ's representative to proclaim to men the sublime will of God. It is on Christ's behalf that he calls out to all men, "Be ye reconciled to God!"

2. But if a man shouts back, "How is that possible? How can I be reconciled to God?" the tremendous answer comes back in the words of the amazing 20th verse. No one can ever sound the depths of those words. "In some sense which we cannot fathom God is said to have identified Christ with man's sin in order that man may be identified with God's own righteousness. . . ."

3. No final explanation of these ultimate facts can be reached. We cannot explain creation, or birth, or death, or free will. But we live with them as facts. So, the apostle goes on to urge, we must not make the grace of God, the greatest of all facts and the origin of all good, we must not make that an empty mockery. We must take it to our hearts.

We humble ourselves before thee, O Lord, and pray that our hearts may be wholly subdued to thy grace in Christ! Amen.

❖ OUR BOOK TABLE ❖

BOOKS WILL BROADEN YOUR OUTLOOK ON LIFE AND RELIGION

A Story by a Great Prison Administrator

The dedication of a book by Warden Lewis E. Lawes of Sing Sing Prison to "Those tens of thousands of my former wards who have justified my faith in human nature" gives the key to his ideas on prison administration. Faith in human nature to go on the square, along with the fullest privileges that the law allows, rather than the cruelty and harsh punishment that up to a relatively short time ago constituted the unquestioned type of prison government. In one chapter Warden Lawes sketches from prison reports the futile efforts that were made for years in the legislature and elsewhere to mitigate the rigors of incarceration, until at length reform prevailed.

Warden Lawes took over his job at Sing Sing the first of January 1920. Governor Al Smith promised that he would not be interfered with by politicians. And he hasn't been, but rather has been encouraged to do an honest job along lines that his own experience has taught him get good results.

One gains great respect for the warden as one reads his story. There is no claptrap, no sensationalism. He knows the law, and lives up to it. But he is human and has common sense, and has humanized his administration within the limits set by the law. A square deal for everyone and privileges for those who play square command the respect and coöperation of the prisoners.

Thoughtful comments are made on every aspect of penology, from what breeds criminals to what results follow punishment. In this direction the book is invaluable to every citizen, every parent and teacher, every administrator of justice, —everybody, in fact. Prevention of criminal tendencies in youth, whether arising from heredity, environment, or other causes, is what society should strive for, he says. "In every city square of congested areas I should like to see a Boys' and Girls' Clubhouse, publicly maintained, on a par with any other part of our elaborate system of education." Then, guidance rather than deterrence as the answer to crime. It is the only course that promises permanence, it is the primary obligation of society to its faltering wards. Inequality before the law is the sore spot of penal administration: the rich and influential escape too often. First and foremost in crime prevention are certainty of detection and celerity of trial. Parole he approves of, but capital punishment he would abolish.

Throughout the book scores of cases are outlined to prove the points the warden makes. All sorts of characters, their motives, their temptations, their reactions to prison life, their inner souls often bared.

The prison population of our country is continually increasing. Laws do not prevent crime. There are now 2500 prisoners in Sing Sing. It is a $3,000,000-a-year plant. The investment is upward of $25,000,000.

Warden Lawes' thought and experience since he first entered the service in 1905 must prove helpful to all who view with alarm the growing criminal record of the United States. His convictions are not always what one might expect. He has written with frankness, lucidity and brevity on matters of intense human interest. Firsthand information is given in a palatable form. The book is worthy of widespread study.

Twenty Thousand Years in Sing Sing, by Lewis E. Lawes. Long and Smith, New York. 413 pages, illustrated. $3.

United Mission Study Books 1932–3

China will be studied in women's missionary societies next winter. It ought to be a live and thrilling subject. Several books have been published as usual for different age groups by the Central Committee for United Study, Box 4, North Cambridge, Mass.

LADY FOURTH DAUGHTER OF CHINA, by Mary Brewster Hollister. 237 pages, illustrated. 50 and 75 cents.

The title revives a Chinese girl of the Sung dynasty a thousand years ago who built a dam that kept back the ocean tides from a large area of what was thus converted into fertile rice land, the capital of which is now Hing-wha. The authoress was born there of missionary parents, and knows and loves China. Lady Fourth Daughter was the name of that oldtime Chinese girl, and since every fourth of all the world's daughters is born under a Chinese roof the name is taken as a symbol of Chinese womanhood under the new forces affecting their lives in such directions as the Christian family, social reconstruction, health and child welfare work, literacy, the Christian gospel.

Mrs. Hollister writes from personal knowledge, but introduces the best thought and experience of others. It is a fascinating study for young and adult women, with a large store of information for leaders and speakers on Chinese subjects.

LING-YANG: THE STORY OF A BOY AND GIRL OF NEW CHINA, by Ethel T. Thompson. 96 pages, illustrated. 50 cents and $1.

The girl is Ling-yang's sister, Ling-may. Several episodes in their life open windows into their home, their school, their customs. A native Christian pastor and a missionary doctor are two leaders in the Christian outcome of the story.

AH FU AND ME TOO, by Lucy W. Peabody. 56 pages, illustrated. 25 cents. Eighth in the "Everyland Children" stories for little children, and in the same style as earlier numbers: numerous illustrations in two colors, reproductions of photos, short sections of reading matter, large type.

Ah Fu and Mei Chu were a little Chinese boy and girl, respectively. Aunt Sallie, who has been a missionary in China and is now home on furlough, tells a number of things about their lives, their habits, their recreations, etc., to her own little nephews and nieces. It is a pleasing and interesting way to promote acquaintance.

LIVING ISSUES IN CHINA, by Henry T. Hodgkin. Friendship Press, New York. 215 pages, with map. 60 cents and $1.

When a competent author issues a book on a much-studied land like China it may suffice to indicate his lines of investigation and information, trusting to his known reputation to satisfy an inquirer as to the quality and character of the book. The various living issues in China envisaged in this book are phrased thus in the chapter titles:

Creating a New State System
Educating a Fifth of the World
Tampering with the Social Roots
Can China Support Her Millions?
Raising the Physical Standard
Fitting into the World's Life
To Believe or Not to Believe
The Growth of the Christian Fellowship.

An Introduction eight pages long treats of "China and Ourselves."

Biographical

MY FLIGHT FROM RUSSIA: EXPERIENCES UNDER SOVIET RULE, by Abr. Kroeker. Mennonite Publishing House, Scottdale, Pa. 124 pages, illustrated. 65 cents.

The author was editor of a non-partisan German Christian paper which had a large circulation in South Russia.

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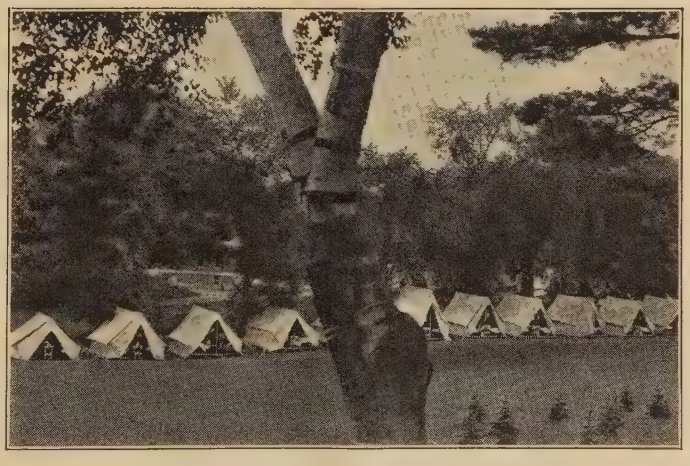

Among 1932 speakers and leaders:

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What is the Christian's Death?

Dr. Arthur Judson Brown's article, "What is the Christian's Death?" which appeared in the March issue has been reprinted in pamphlet form and copies are now available.

This short meditation is full of comfort and assurance for the time of bereavement.

10 or more copies to one address 2 cents each; single copies 3 cents each.

RECORD OF CHRISTIAN WORK EAST NORTHFIELD, MASS.

When he learnt that the Soviet officials had decided to arrest and execute him as an anti-revolutionist he fled. After a year of hiding in many places he succeeded in crossing the border and came to America.

This book records later conditions under the czar, the revolution, and the circumstances of his flight. A number of short sketches from personal experience give intimate glimpses of life in Russia. Several illustrations reproduce photos taken before and after the revolution. One striking picture shows a mother and daughter picking up grains of wheat on the railroad tracks before the sparrows got them.

TRIUMPHANT CHRISTIANITY: THE LIFE AND WORK OF LUCY SEAMAN BAINBRIDGE, by A. H. McKinney. Fleming H. Revell Co., New York. 206 pages, illustrated. $2.

Mrs. Bainbridge of the New York City Missionary Society stands out as a notable and successful personality in this rather brief biography. Her gifts of initiative and execution were shown as a youthful Civil War nurse, and as a pastor's wife, ere she assumed in 1891 the superintendency that opened up her great and useful career in New York City. She also had a gifted pen, which she used first in an account of a round-the-world trip when sympathetic attention was always given to missionary work, then in affording glimpses of city missionary efforts and results.

Dr. McKinney analyzes her strong character, which was based on a vivid realization of and dependence upon Jesus Christ. He shows her capacity for friendship, and many other beautiful traits.

Mrs. Bainbridge was born in Ohio in 1842. She died in 1928, aged 86. An unusually full life was hers, in which happily she reaped due rewards in her family and in her work, and left none but fragrant memories.

Biblical Themes

MESSIAH: HIS REDEMPTIVE CAREER, by David L. Cooper, 4417 Bernice Street, Los Angeles, Cal. 101 pages. 35 cents.

Third in a series of four studies designed to present to Hebrews, as well as to Gentiles, the answer to certain questions about God and Messiah in the Old Testament. It is, in fact, a discussion of Psalm 45 as a fourfold picture of King Messiah and of Psalm 110 as the outline of Messiah's career.

The work is carefully thought out, and Scripture reference is given on every point.

WORD PICTURES IN THE NEW TESTAMENT: VOLUME 5, THE FOURTH GOSPEL AND THE EPISTLE TO THE HEBREWS, by Archibald Thomas Robertson. Long and Smith, New York. 451 pages. $3.50.

Dr. Robertson holds that the evidence in the 4th Gospel points directly to the apostle John as its author. He devotes the first four pages to a statement of this evidence and to dismissal of other theories of authorship. The whole Introduction occupies over 13 pages, with five pages more of a Bibliography dating since 1880. The notes on John end on page 323.

Dr. A. T. Robertson of Louisville

"Probably no book in the New Testament presents more unsettled problems than does the Epistle to the Hebrews," says Dr. Robertson. With Luther his guess is that Apollos was the most likely author of the book.

The notes are of the same rich character as in the earlier volumes. Volume 6 will complete this masterful study in the whole New Testament.

Sermons and Essays

CHRIST WITHIN, by Gerald B. Winrod. Fleming H. Revell Co., New York. 138 pages. $1.25.

Four vigorous lectures expressing the heart of Christian teaching and exposing its opponents. "Christ Within" is the first lecture. Evolution is challenged in the second place as unproved speculation on which much wild materialistic philosophizing is based. Then Modernism is condemned as a futile attempt to harmonize Christianity and evolution by scrapping the supernatural. The fourth lecture on "Jonah and the Whale" may be regarded as a defence of the Bible.

CLINIC OF A CLERIC (THE), by W. A. Cameron. Long and Smith, New York. 249 pages. $2.

Despite the alluring alliteration of the title this book is a disappointment. At least it is to one who opens it, as doubtless many an anxious pastor will do, expecting to find anything explicit as to the right procedure in either the cure or the care of souls. The various chapters read like discourses that have been delivered. In them there is a plethora of platitudes that have become the commonplaces of magazine articles, editorials, popular fiction, and luncheon club exhortations as well as sermons. They are about "Worry," "Fear," "Anxiety," "Play," etc. From the book also could be culled a fair-sized volume of "Familiar Quotations."

The feeling of disappointment is deepened by the tantalizing suggestion that Dr. Cameron could tell us something—if he would.

Also there is an unfortunate tendency to be slipshod in expression and reference, as is illustrated on page 55 where he says, "We moderns need not abandon too hastily the idea that there is nothing in God to fear," when it is clear that he did not intend to say this

at all; and on page 239, when he speaks of Cromwell as beginning his work at 29, and on page 238, less excusably, of Luther's having "attained fame as a reformer" at 25.

The truth is that at the most these discourses were probably heard with much satisfaction and some profit by large and admiring audiences, but as an account of any sort of "Clinic" they are simply empty. It is to be hoped that some time Dr. Cameron out of the abundance of his experience will write for the benefit of his brethren something that would justify the excellent title which he should have saved until then. Meanwhile these are good sermons, constantly offering Christ as the healing for all the world's hurt. And before each chapter there is a prayer, appropriate and well expressed.

It is not to the content as such that this reviewer takes exception, but to its being labeled wrong.—W. O. Shewmaker.

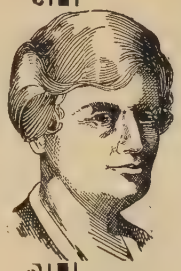
Rev. Samuel M. Shoemaker

CONFIDENT FAITH, by Samuel Shoemaker. Fleming H. Revell Co., New York. 190 pages. $1.50.

Mr. Shoemaker is one of the genuine and authentic Christian voices in America. His down-town Protestant Episcopal church in New York City is alive with people who personify the confident faith and joy of Christian experience which vitalize all his sermons and work. This volume contains 15 addresses. The first is "The Power of a Confident Faith," which has for text John 6. 9, 10.

FORCES OF DESTINY, AND OTHER ADDRESSES, by Marshall Wingfield. Fleming H. Revell Co., New York. 220 pages. $2.

The title is also the title of the first chapter, 36 pages long. By destiny



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the author means the totality of character and fortune which time will ultimately bring. He begins with fatalism, then successively explains predestination, mechanism, determinism, behaviorism, heredity, and other philosophies as alleged forces moulding human life and character. The second chapter of 33 pages is "Jewish Contributions to America." Of the remaining 18 chapters, which are shorter, the subjects are varied, including six on Christian themes, also two poems.

The author displays a confident grasp of his many themes, a facile style of expression, wide reading, a poetic bent, —altogether a pleasing combination of ideas and eloquence.

MORNING SERMONS, by George H. Morrison. Fleming H. Revell Co., New York. 251 pages. $1.75.

Dr. Morrison of Glasgow, who died a couple of years ago, was in the forefront among Scottish preachers. He was of the best type of Biblical preacher. His sermons always fastened thought upon Bible fact and teaching in a most helpful way.

This collection of his Sunday morning sermons contains 11 on different themes and texts, then nine on Abraham and four on Nehemiah.

Whether for its contents or as a model for preaching the book is invaluable.

SOULS AFLAME, by Joseph Martin Dawson. Fleming H. Revell Co., New York. 143 pages. $1.50.

Sixteen sermons in which the preacher develops the rich and varied use of the symbol of fire in the Bible. He is restrained in exposition, and scores well in unfolding evangelical teaching. The Preface says the series of sermons evoked approval from growing congregations. Bible topics when sincerely and wisely done always do.

Dr. J. Fort Newton of Philadelphia

IF I HAD ONLY ONE SERMON TO PREPARE, edited by Joseph Fort Newton. Harper & Brothers, New York. 233 pages. $2.50.

The author is not only highly gifted as a preacher himself, but he appreciates other men's gifts. This volume assembles 23 contributions from men listed in the "Who's Who?" of prominent preachers of the hour. Each one tells more or less how he prepares a sermon, what his object is, and how he delivers it. Much of the matter is in the first person singular, and gives intimate glances into the lives of these men. It is of unquestioned value and suggestiveness.

The contributors include Jew and Gentile, Protestant and Romanist, North and South, East and West. Dr. Fort Newton prefaces each article with a brief happy, analytical pen sketch of the author. He gathers short statements from half a dozen other men into one chapter, and contributes opening and closing articles of his own rare force and insight.

INDIVIDUAL WORK FOR INDIVIDUALS, by Henry Clay Trumbull. American Tract Society, New York. 186 pages. $1.

Reprint of a book first published a generation ago, in which the author gave a record of personal experience and convictions. This has lessons for today.

USES OF LITERATURE IN THE PULPIT (THE), by Oswald W. S. McCall. Harper & Brothers, New York. 127 pages. $1.50.

The least that may be said of this essay is that the author justifies his effort by his own style and matter. There is a sense of fulness, of mature thought and large acquaintance with literature.

He argues and illustrates literature's value in the building of a preacher: helping him to think, and to state what he feels and thinks; awakening his imagination; cultivating felicity of speech; generating refinement of spirit. He discusses the illustrative employment of great literature, its aptness and variety. At page 84 begins "Its Service in the Embassy of Christ," in which the subject is more particularly related to Christ.

The main effect of the book will be wrought in the preparation of the preacher himself, not merely in the preparation of addresses. His mind will be broadened, his vision extended, his spiritual culture enriched. Out of all this will flow creative preaching.

Dr. McCall uses Massillon, the great French pulpit orator, as a model. Why does he spell his name with only one l?

YOUTH AND CREATIVE LIVING: A PRACTICAL GUIDE BOOK FOR YOUTH AND LEADERS OF YOUTH IN THE FIELD OF CHARACTER GROWTH, by Cynthia Pearl Maus. Long and Smith, New York. 167 pages. $1.25.

The author has been a leader in religious education and young people's work among the Disciples of Christ. As a speaker and author she has also been successful. This book contains animated, constructive, close-to-life reflec-

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tions and suggestions about understanding and developing one's self. Chapters are devoted to the relation of one's personality to one's physical self, creative thinking, social urge, spiritual awareness; also to self-control, responsibility, cheerfulness, humility in service, and other virtues for young people to cultivate.

The book lives up to its title.

Various Themes

DISCOVERY OF GOD (THE), by James H. Snowden. Macmillan Co., New York. 230 pages. $2.

Dr. Snowden, in his characteristic easy, fluent style, has traversed a large field of discussion in a moderate number of pages.

The subject is the Discovery of God. He begins before the beginning, for he must first discuss the "Principle of Discovery." Then he seems about to take us away from the enclosure by tracing the operation of this principle clear down in the realm of vegetable life, as though a bean vine should climb its pole in order to see what was at the top! And near the last we find him discussing church architecture and church collections!

All the while, however, he is really traveling a straight and—at times at least—rather thin line. It is in chapter 4 that the main theme is struck. Here the discovery of God through Science is considered. After this Philosophy, Religion, the Hebrew Prophets, Christ and Experience are presented as ways or means of discovering God. Before the last topic there is a necessary consideration of Difficulties in the Way of the Discovery of God.

There are occasional statements and views with which some of us may not agree, but for its purpose it is likely to prove a useful volume. In simple language it presents difficulties and solutions, and should be helpful to many.—W. O. Shewmaker.

FAITH, HOPE AND CHARITY IN PRIMITIVE RELIGION, by R. R. Marett. Macmillan Co., New York. 239 pages. $3.

The Lowell Lectures given in 1930 in Boston, amplified and repeated as the Gifford Lectures before the University of St. Andrews in 1931–2.

The author pursues his study as an anthropologist. His view is that the primitive man gets help from his religion mainly by way of feeling, rather than thinking or acting. That is, his anthropological evaluation of primitive religion takes into account mainly the extent to which it furthers morality by stimulating the appropriate emotions.

WITNESSES

Many of "Christ's Witnesses" in foreign lands depend largely on RECORD OF CHRISTIAN WORK for informative and inspirational current reading. Appreciative letters from missionaries who receive the RECORD through the FREE DISTRIBUTION FUND bear eloquent testimony to the value of this work. Here are a few excerpts from a recent mail:

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"It is most helpful to lay native Christians who lead group prayer meetings. They do not have enough helps along these lines." — Mexico

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Free Distribution is made possible by the generosity of RECORD subscribers. This year the Fund has been able to renew all expiring subscriptions but unable to add many names from the waiting list. A missionary subscription is sent for each two dollars received. Administration of the Fund and postage on foreign copies are taken care of by the publishers of the RECORD.

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The Northfield Conference
GUIDE

If you are interested in Northfield you will be pleased with this little folder. One of the features is a large scale map of Northfield Seminary Campus on which the Conferences are held. Historical facts and other items of interest.

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Record of Christian Work
East Northfield Massachusetts

Hope he regards in the first lecture as the mother-feeling in religion: not fear, as is usual. He gives lectures also on fear, lust, cruelty, faith, conscience, curiosity, admiration and charity. Each lecture is about 25 pages long.

Of course the author works out his subject with skill and with an abundance of data. His views are evolutionary. There is no mention of God or revelation.

THAT REMINDS ME, by J. Gilchrist Lawson. Long and Smith, New York. 241 pages. $2.

Advertised as a thousand new humorous anecdotes collected from many sources. There is a smile in nearly every one, but how can they be called new? Also, they are usually credited to some periodical, but only heaven knows where they started, as periodicals so often copy from each other without giving credit. They are arranged under 200 topics, which may help speakers looking for a funny story or two to start off with.

RELIGIOUS EDUCATION IN THE RURAL CHURCH, by Henry W. McLaughlin. Fleming H. Revell Co., New York. 220 pages. $1.50.

Dr. McLaughlin is director of Country Church Work in the Presbyterian church, South. He has discovered that the greatest weakness of country churches is in the program of religious education. Hence this volume examining all aspects of the subject, from need and possibilities to program and relation to weekday public education. Lengthy quotations from other men who have specialized in this field give extended advice out of their experience.

The soul is dyed the color of its thoughts.—Marcus Aurelius.

There is no faith where there is either means or hope.—Bishop Hall.

Heaven is at the feet of mothers.—Persian proverb.

Also Received

The Saint of Sabarmati: A Discussion of the Principles of Religious Freedom in Non-Christian Lands, by A Missionary. G. L. Schanzlin, 804 Belgian Avenue, Baltimore, Md. 16 pages.
The saint of Sabarmati is Gandhi. The discussion emphasizes religious liberty of thought and action, Christian fundamentals, Gandhi's adhesion to Hinduism.

The Wonderful Christ, and Other Devotional Songs and Poems, by Joseph T. Larsen, 3033 Columbus Avenue, Minneapolis, Minn. 48 pages. 35 cents.
The author is an evangelist and singer who here publishes some of his own religious versifications.

The Christian Life Course

The Parish and Church School Board of the United Lutheran church in America has issued a graded course of study covering 52 Sundays a year for two years. While the substance is Biblical, the framework of the course is topical, with a different topic for each school grade. Thus, the titles by departments are as follows:

Beginners, 4 and 5 years—The Heavenly Father's Little Ones
Primary, 6–8—Our Homes
Junior, 9–11—God's Heroes
Intermediate, 12–14—Christian Boys and Girls
Senior, 15–17—The Christian Church.

The studies are published in quarterly pamphlets. Everything about them seems highgrade. Lutheran theology is noticeable in places, but not enough to detract from their value in other denominations.

Among New Books

Christianity and the New World, by F. R. Barry. Harper & Brothers, New York. 317 pages. $3.
Inspirational Prose Quotations, by John W. Horine. Cokesbury Press, Nashville, Tenn. 311 pages. $2.50.
New Learning in Old Egypt, by Erdman Harris. Association Press, New York. 99 pages.
Our Attitude to Self, by W. M. Mackay. Long & Smith, New York. 251 pages. $2.
Paul the Sower, by Allan R. Brown. Fleming H. Revell Co., New York. 132 pages. $1.25.
Pilate's Wife, by French E. Oliver. Revell. 160 pages. $1.50.
Studies in Theology, by Benjamin B. Warfield. Oxford University Press, New York. 671 pages. $4.
Ten Burning Questions, by W. B. Riley. Revell. 200 pages. $1.50.
That Strange Little Brown Man Gandhi, by F. B. Fisher. Long & Smith. 239 pages. $2.50.
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